

THE CLERGY REVIEW

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Editor: Rev. T. E. FLYNN, Ph.D., M.A.

Assistant Editor: The Very Rev. J. M. T.
BARTON, D.D., L.S.Scr.

APRIL

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PRAYERS BEFORE AND AFTER MASS (First Article). I. BEFORE
MASS. By DOM ERNEST GRAF, O.S.B.

FRESH WOODS AND PASTURES NEW. By the Rev. W. F. GARDNER.

THE EASTER SEPULCHRE. By the Rev. O. M. BUSSY.

THE CHURCH AND REVOLUTION. By the Rev. T. E. FLYNN,
Ph.D., M.A.

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THE CLERGY REVIEW

A MAGAZINE FOR THE CLERGY

PERMISSU SUPERIORUM

Chairman of the Editorial Board :
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THE CLERGY REVIEW

PRAYERS BEFORE AND AFTER MASS

(First Article)

I. BEFORE MASS.

BY DOM ERNEST GRAF, O.S.B.

I.

IT is in the nature of things that when we have an important transaction to attend to, we compose ourselves beforehand so as to enter upon the business in a suitable frame of mind. Mass is properly described as an *Action—Actio*, as the Missal calls it—the most sublime act which it is possible for a created being to perform. In fact, the Mass is a divine thing and the wonder of the Catholic priesthood is precisely in this—that a mortal, sinful man is so taken up by Christ, so caught, as it were, in the very powers of this God-man,¹ that his personality, at least for the time of the sublime function at the altar, is as it were merged in, and absorbed by, that of the divine High Priest according to the order of Melchisedech. For the priest at the altar is another Christ and only in the name and by the power of Christ is he able to offer a sacrifice which is in all essentials identical with that offered by the Son of God on the altar of the cross.

The most tremendous hour in a priest's life, day by day, is his morning Mass, for then, says St. Gregory, the Passion endured for our redemption by the Son of God is reproduced. In that tremendous hour the heavens are opened, earth and heaven, men and angels are brought together in an ineffable manner.² He would

¹ Ps. 70, 163.

² . . . ipsa immolationis hora, ad sacerdotis vocem coelos aperiri, in illo Jesu Christi mysterio angelorum chorus adesse, summis ima sociari, terrena coelestibus jungi. . . . (Cf. 4 Dial., 58).

be acting very rashly indeed who would rush headlong and unprepared into this mysterious, awe-inspiring world where everything breathes unspeakable purity and holiness. A right instinct warns us of the necessity of preparing ourselves for so tremendous an experience, I would almost say for so terrifying an ordeal. "Before prayer prepare thy soul, and be not as a man that tempteth God."³ How much more needful is preparation before an action at which the very Angels, on the authority of St. John Chrysostom, assist only with fear and trembling!

From an early period, the Church, in all the different rites approved by her, has provided certain suitable prayers taken, for the most part, from the psalter, by which the priest is guided and helped so as to excite in his soul such sentiments as attune his spirit to the divine task to which he is about to set his hand. Confining ourselves exclusively to the Roman rite—after all, it is the only one we have to do with practically—it should be borne in mind that the prayers which we now recite at the foot of the altar and which, since a good many centuries, form an integral part of the Mass, were, for a considerable time, detached from it in the sense that they were said by the priest either in the sacristy—or its equivalent—or as he proceeded to the altar from the place where he had vested.

It is apparently a law of nature that when a thing has been observed for a long time it ends by becoming established and so goes on for ever. Something of the sort is taking place under our very eyes. It is now many years since Leo XIII prescribed the recitation of the three Hail Mary's and the other prayers said after Low Mass. The motive which inspired the Pope was the great stress and pressure to which the Church was then being subjected in various parts of Europe. The measure was looked upon as a temporary one, but each of Leo XIII's successors has renewed the command. Pius X even added the invocations to the Sacred Heart. Lately we have been instructed to make of the prayers our daily pleading on behalf of Russia. But even if the Bolshevik régime came to an end overnight, there is little prospect of this appendage of the Low Mass being dropped. Is there ever a time when, in some part or other of the

³ Eccli. xviii. 23.

world, the Church is not in difficulties, or undergoing more or less open persecution? Moreover, the custom is now long established. Most priests of to-day have never known the time when a Low Mass ended with the acolyte's *Deo gratias* at the conclusion of St. John's gospel. There is every prospect of the prayers going on indefinitely so that, were it not that they are said in the vernacular, they would surely end by becoming welded to the body of the Mass itself. God knows—and after Him no one knows better than the vicar of Christ—the immense need there is of prayer. But were it only from the point of view of liturgical purity and tradition, it is to be hoped that brighter days will soon dawn upon the world so that the great liturgy of the Mass may really end where it used to end during so many centuries.

To revert, then, to the preparatory prayers said at the altar steps. These prayers, now so completely grown into the organic structure of the Mass, only became thus closely linked to it since the eleventh century. Thus it comes about that what is in reality the very last of the many changes and additions in the rite comes first in the order of its execution. Even the *Introit* was not read by the celebrant until almost the close of the Middle Ages, or, to speak more accurately, the obligation to read it, together with its psalm, began when the custom to say private Masses—or Low Masses—became universal. At an earlier period Mass usually was what we call a High Mass, which supposes the presence and intervention in the function of the sacred ministers and a choir or congregation chanting psalms, graduals, tracts, and so forth.

II.

As regards the interior dispositions of the priest about to say Mass, the Church, both in the *Code* and in the prescriptions contained in the *Ritus Servandus* printed at the beginning of the Missal, repeats what is both self-evident and what has always been the teaching of Saints, theologians and councils—namely, that the celebrant must be free from the guilt of grave sin. Moreover, there is a formal command that if a priest should have fallen into a grave sin and subsequently made an act of perfect contrition, he is nevertheless bound to go to

confession before he presumes to celebrate—*quantumvis se contritum existimet*—unless there is no possibility of doing so and there is an urgent obligation for him, here and now, to say Mass. In such an emergency he must make an act of perfect contrition and seek a confessor *quamprimum*. This *quamprimum* is understood by theologians to be within a period of three days at longest—unless, of course, it is physically impossible to find a confessor. Moreover, we have here no mere counsel or pious wish, but a formal command.⁴

This essential purity of the soul is the veriest minimum that a priest can bring to the altar. What purity did not God demand of the priests of the Old Law? The punishments with which He threatened them in case of negligence or non-compliance are of a nature to strike terror into the heart also of a priest of the Church: "They shall be holy to their God and shall not profane his name, for they offer the burnt offering of the Lord and the bread of their God, and therefore they shall be holy."⁵ Small wonder that the Council of Trent should point out that "it is obvious enough that every care and solicitude should go to the celebration of Mass, to the end that it may be said with the greatest interior cleanliness and purity of heart and with every external mark of devotion and piety."⁶

It is certain that the intrinsic value of the Eucharistic Sacrifice is independent of the personal holiness or actual fervour of the priest, precisely because it is really Christ's own sacrifice. Of the Mass we can assert what St. Augustine says of Baptism: "Let Peter baptize—it is He (Christ) that baptizes; let Paul baptize, it is He that baptizes; let Judas baptize, it is He that baptizes."⁷ Nevertheless, it is no less true that the measure of grace and blessing that we appropriate to ourselves as often as we stand at the altar, is proportioned to our dispositions. Hence Cardinal Bona⁸ observes that it is an axiom with the Fathers that God shows Himself to a soul according as it has prepared itself to meet Him.

⁴ Cf. C. Augustine, O.S.B., *Comm. on Can. Law*, Vol. IV, p. 140.

⁵ Levit. xxi. 6.

⁶ Sess. 22.

⁷ Tract VI, in Jo.

⁸ *De Miss. Celebrat*, V.

"When the hour of celebrating draws near let the priest strive with all his might that the fire of divine love burn bright upon the altar of his heart and let him elicit acts of divers virtues and such as make him as fit as may be for so great a Sacrifice."

With this end in view the Church asks that the priest should previously discharge the chief part of his daily duty of prayer and praise by the recitation of Matins and Lauds—*saltem Matutino cum Laudibus recitato*.⁹ Does not that little *saltem* imply that one or two of the Little Hours ought likewise to be said, that is, Prime, the Church's Morning Prayer, and Terce? It should never be forgotten that our Low Masses are a privilege—the ideal is always a public, parish Mass, and such a Mass stands for the Conventual or Chapter Mass in monasteries and cathedrals. Now the latter is always said or sung after Terce, Sext, or None, as the case may be. However, it goes without saying that on this point the Church is most considerate. Liturgists are agreed that the rubric about Matins and Lauds is not *preceptive* but *directive*. With virtual uniformity all those who write for the edification or instruction of the clergy never weary of pointing out the advantages of saying overnight Matins and Lauds of any one day. Most priests have contracted that most praiseworthy habit. Such a recitation is by itself an admirable preparation for Mass.

The *Ritus Servandus* goes on to say: *orationi aliquantulum vacet et orationes inferius positae pro temporis opportunitate dicat*. This phrase may be diversely understood according as we look upon the first clause—*orationi aliquantulum vacet*—as having for its object something quite different from the concluding one. The most natural rendering seems to be this: let him give himself up, for a while, to prayer, that is, mental or interior prayer; and, having done so, let him add some of the vocal prayers to be found at the beginning of the Missal. There is plenty of evidence to show that the words are generally thus understood. Here we have the Catholic Church, supporting with her immense authority, the plea made by every ascetical writer and every retreat preacher on behalf of the morning meditation.

⁹ *Rit. Serv.*, I.

It seems quite clear that what the Church demands is: prayer that is no mere formality—no mere recitation of vocal prayers however excellent. What she asks of the priest is a personal effort—a personal outpouring of his soul in the presence of God. It is a real pity that we cannot substitute the word “personal prayer” for “meditation,” because experience daily shows how forbidding the latter term appears to a great many sincerely religious people. The notion has become deeply ingrained that mental prayer is essentially an intellectual exercise requiring great mental acumen, a vivid imagination, a knowledge of theology and above all a mind well drilled in all the art of logical thinking!

Now, evidently enough, thought must accompany prayer. To put it in another way—there is an intellectual side to prayer. However, ultimately, prayer is the work of the heart, or the affections, rather than of the intellect. The best prayer is simply a loving turning to God; a familiar, intimate conversation with Him, reverent, no doubt, but above all loving. We talk to God just as we would talk to a person that we both love and revere.

God is the source of our being; the giver of all that makes life sweet; the Friend who never fails; our stay in dark days and when the sunshine of happiness lights up our life. He is our last End. *Goodness, Love, Beauty*—that is God. Surely it cannot be a dull, soulless business to think of Him, to speak to Him; is not He the Wisdom of which we read that “her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.”¹⁰ It would be pitiful if a priest, who is *par excellence* a man of God should have to confess himself unable or unwilling to converse familiarly—for a while—with Him to whose service he has the honour to be so completely dedicated that he is “God’s man!” The name is something to be proud of—it is our highest title of honour.¹¹

How shall we fulfil this injunction—*orationi aliquantulum vacet*? I think we might very well try to model our prayer—at an immeasurable distance, of course—on those wonderful outpourings of the Heart of our Lord

¹⁰ Wisdom viii. 16.

¹¹ Cf. 1 Tim. vi. 11.

at the Last Supper which was also the first Mass. Never had Jesus spoken so familiarly and so lovingly; never, as much as we are able to ascertain, did the disciples feel so much at ease with Him. Jesus spoke to them and they answered and questioned Him. He comforted them, promised to them the Paraclete, foretold their future trials and triumphs. Lastly, He raised eyes and hands to heaven and spoke to His Father that marvellous prayer which is so infinitely deep yet so divinely simple. Here, then, we have a pattern for our personal prayer before Mass. This prayer will be the more real, or alive, if we weave into it the task of the day, the difficulties we have to contend with, the helps and graces we need, the wants of the souls committed to our care.

At times, especially if mind and heart are well trained in the art of prayer, the priest will find immense help in the very texts he is about to read at the altar. This applies in peculiar manner to the epistle and gospel, as regards a more meditative or speculative form of prayer; whilst in the collect, or collects, the Church herself puts on our lips a perfect prayer which we shall always find interesting for the mind, stimulating for the heart and practically applicable to our everyday life.

III.

Orationes inferius positas pro temporis opportunitate dicat—so runs the recommendation of the *Ritus Servandus*. Though she refrains from a formal command, there is no doubt as to what the Church desires. As opportunity serves, after a period of intimate, heart-to-heart talk with God in our own words and in our own way, we should prayerfully, thoughtfully, recite some of the vocal prayers chosen for us by the Church herself. Who has an experience and knowledge of the interior life at all comparable with that of the Church? who knows better how a creature should speak to the Lord in the precious moments that precede the august sacrifice? Now the formulas she sets before us are of all forms of prayer the very best because they are the inspired canticles of the Scriptures and such outpourings of supplication and praise as the Holy Ghost suggested to the holy men who composed them.

There are, first of all, five psalms, every one of which

is peculiarly appropriate to the hour. We begin with an antiphon which appeals to God's benevolence and mercy for ourselves and those we wish to pray for. The prayer is inspired by that of Tobias in his hour of trial when he pleaded with the Lord: "And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents."¹²

It is impossible to give a detailed commentary on all the psalms that follow, but a brief consideration of the first one may be useful as showing how much food for thought and how much inspiration for prayer there is in these matchless canticles. The authorship of the psalm is uncertain, though the ardent love of God's house expressed in it is reminiscent of David's feelings in regard to the sanctuary of Jehovah. It expresses in most felicitous fashion the feelings of a priest to whom no place ought to be so dear as his church, be it never so poor and lowly. As a matter of fact, experience shows that very often a priest's heart—and the hearts of the people, too—cling with a specially tender affection to a building which they know to be poor, just because it is their church, and love for it seems like love and sympathy towards Him who "whereas He was rich, became poor for our sakes."¹³

Our psalm is one of those canticles which the Jewish pilgrim bands were wont to sing as they journeyed up to Jerusalem. It is a song for the road, to cheer and sustain the weary, footsore pilgrim. It gives utterance to the most burning love for God's house, the joy felt at the thought of seeing it once more, a holy envy of those whose privilege it was to live near it, as did the people of Jerusalem, and, lastly, it describes in glowing terms the happiness of those who ministered and even dwelt in the house of the Lord. It is not difficult to imagine the enthusiasm of the simple-minded Israelite as he came up to the Holy City, from the stifling Jordan valley, or from the rugged hill-country of Galilee or the edge of the arid desert. Palestine was always a poverty-stricken land owing to the ravages of endless wars, and even more so because of the lack of water and the consequent barrenness of the soil. On the other

¹² Tob. iii. 3.

¹³ 2 Cor. viii. 9.

hand, all the wealth and beauty of the arts had been brought to bear on the building and adornment of the temple and the city. Wonderful tales were told in the villages and hamlets and in the tents of black goat-hair of the splendour of the services in the national sanctuary—the shrine where, alone among all the famous cities of the world, God was worshipped as He wished, at that time, to be worshipped.

Although its inspired composer inscribed it "The choir master or leader of singers chosen from among the sons of Core," and though another direction suggests that it was also sung at the joyful season of the vintage when the merry work of the vine-press caused a general explosion of gladness and thankfulness to God, our psalm is really meant for all time. In fact, its full spiritual beauty and significance is only revealed in the New Dispensation, when the Church takes it up and makes of it the expression of her ardent love and longing for Him who dwells in our sanctuaries.

The opening verse, on the lips of the priest, gives utterance to the deep-seated love that fills him not only for our churches in general, but for the particular church in which he ministers to the Lord, even as Samuel of old ministered to the Lord in the vanished sanctuary of Silo. To a good priest his church is his great love. When he is away from it, even though it be on the Master's business, his soul pines with longing for the shrine where his Lord is in residence. "My heart, my whole body, my entire being exult in the living God, the God who 'gladdeneth my youth.'" Even so did Mary proclaim that her "spirit hath rejoiced in God my Saviour."

When the pilgrim stood in the courts, or the long-drawn porticos of the temple, he almost envied the sparrows and the turtle-doves that made their nests in God's sanctuary, and thus found a home for their young near the altar of the Lord. Even so the priest's thoughts and longings, like homing birds, converge for ever towards the altar of his King and his God. Happy the priest who realizes the privilege that is his, of dwelling in the house of God! Indeed, **most priests live practically under the same roof as their Lord.** Even if the presbytery stands apart from the church, it is always near. As a rule it is no great exertion for a priest to

visit his Master. His church is to him not only a place of worship, it is also the scene of his activities. The church is his workshop, so to speak. Whether he wills it or not, many hours of his life must needs be spent there. What a tragedy if a priest is not gladly in his church! How pitiful if he is only there when unavoidable duty compels his presence! It would be a sad state of affairs if his good people were indeed to pay visits to the church, on the way to or from work, but he himself were never seen in prayer at the foot of the altar. It is certain that the faithful notice the frequent presence or habitual absence of the priest, and just as they rejoice and feel encouraged when they find that their spiritual guide and father prays with them, so they experience a sense of disappointment if it is otherwise.

Nowadays, in many parts of the world, priests are too often greatly overworked, especially in big town parishes; there are likewise not a few on whose hands time hangs heavy. If only these would realize how much their lengthened visits to the sanctuary of their peaceful church would help those who are all but swept off their feet by the rush of work in a busy modern parish!

The holy Curé d'Ars was assuredly the most marvelously successful parish priest the world has ever seen. For that reason Pius XI proclaimed him the heavenly patron of the pastoral clergy of the whole world. Now that wonderful man practically lived in his church. When he was not in the confessional he was sure to be found kneeling, without any support, at the foot of the altar, or on the stone floor of his sacristy, reading his Office. Assuredly his was an exceptional vocation for which he received an uncommon grace, but it would be a mistake to imagine that God raised him solely for our admiration. In a measure at least we should learn to imitate him, and so make of our church the main field of our interests and activities. "A day in thy courts," the psalmist sings, "is better than a thousand" (wherever or however they be spent): "I would far rather be despised, be the least, or occupy a mean place, in the house of my God, than dwell in the tents of sinners." These words have a precious message for the priest who may feel tempted to repine because his superior has appointed him to a poor, lonely, uninteresting parish. He feels forsaken, isolated, perhaps

slighted: others have been promoted—men who were his classmates, who, perhaps, were less brilliant in the seminary than he was. But somehow they have caught the eye of the authorities—they have been noticed and promoted—whilst he remains in his restricted sphere. What matters it! Someone must exploit this particular corner of the Master's vineyard. It may be barren, unpromising soil. But, after all, it is He who assigns it to us—He wants us to work here—His eye is upon us. At the end of the day our reward will be not a whit less than that of those whose work lay in a more conspicuous part of the field. Therefore, let me sing from my heart, in these precious moments of preparation for Mass: "Yea, Lord! I choose gladly to remain in this mean corner of thy house: it is thy house, and blessed are they who dwell in thy courts." And in the end *gratiam et gloriam dabit Dominus*—we are not asked to work for nothing. He will be our reward exceeding great.

The other psalms are no less appropriate to the sacred morning hour. Since there is no more than a suggestion that the priest should recite them, it may at times be more helpful to say only one, or two, as the case may be, according as devotion prompts. A slow, deliberate, meditative recital of any one of these sacred poems will do us more good than a hurried reading of them all.

Even if the psalms are omitted entirely, at least the seven collects that follow should not be left out, for they are singularly calculated to put the priest's soul into the dispositions with which he ought to approach God's holy altar. The concluding prayer, in particular, though it is assuredly not a modern composition, strikes a singularly modern note. It might very well have come out of the pages of the fourth book of the *Imitation* or some modern prayer book. "O God, cleanse our consciences by visiting them!" Though the Holy Ghost is not mentioned by name it would seem that He is addressed in this collect, for it is precisely His mission or task to purify the soul by His coming and His abiding presence and so to prepare in it a worthy dwelling for our Lord. In the liturgy of Pentecost this idea occurs more than once. Thus in the *Secret Prayer* of Whit Monday we pray: *corda nostra sancti Spiritus illustratione emunda*, and in the *Post-communion*: *Sancti Spiritus, Domine, corda nostra mundet infusio*. The

same idea is found in the collect of Whit Tuesday. *Cor*, in liturgical phraseology, means the same thing as *conscientia*, for the liturgy, like the Bible, is not much given to the use of abstract terms, hence the word *heart* is in frequent use where we would say *conscience*. That the Holy Ghost is addressed is confirmed by the verb "visit" which is, at it were, a privileged word, one reserved and used especially to designate the activity of the third Person of the Blessed Trinity. Thus in the great hymn we pray: *Mentes tuorum visita!* At this, the most precious hour of his day, the priest prays the Holy Spirit to purify his heart to the end that "at His coming, our Lord Jesus Christ may find in us a ready dwelling place." Here we have a very modern thought and expression, yet one strictly founded on Christ's own promise that "he that eateth my flesh and drinketh my blood, abideth in me and I in him."¹⁴

These prayers of personal preparation, as distinct from those which are now embodied in the Mass itself, though they were at one time distinct from it, are fairly ancient, though they do not go back beyond the late Middle Ages. The psalms now prescribed are found in a Missal of 1534. Micrologus—viz.: eleventh century—mentions only four which were then in use at Rome, viz.: psalms *Quam dilecta*, *Benedixisti*, *Inclina Domine* and *Credidi*. The Pontifical of Prudentius of Troyes (tenth century) and the Ambrosian Missal mention only the *Miserere*. Martène notes that many Missals are silent concerning these preparatory psalms, hence he concludes that their recitation was most probably left to personal choice and inspiration.¹⁵

In addition to the five psalms and seven collects, the Missal also gives us a lengthy prayer for each day of the week. These prayers are attributed to St. Ambrose; but the whole context—the ideas and their wording—makes it abundantly clear that they are not the genuine work of St. Ambrose. They are not in the "manner" of the great Bishop of Milan. These prayers, if one may express a personal reaction, sound somewhat like the effusions of St. Alphonsus Liguori, or as if a chapter of Mother Loyola's quite beautiful but very modern book,

¹⁴ Jo. vi. 57.

¹⁵ *De Antiq. Eccl. Rit.*, Lib. I, cap. IV, a. 1.

Welcome, had been done into Latin. But this is not written with a view to belittling these prayers: they are beautiful, inspiring, sincere and most appropriate, and since Holy Church suggests their use we do well if from time to time we make of them the utterance of our faith and hope and love—but they are not St. Ambrose's. It only remains to add that precious indulgences are attached to the use of this quasi-liturgical preparation.

But whatever psalms or prayers a priest says or omits, he should never omit the prayer entitled: *Declaratio intentionis ante Missam*, beginning with the words: *Ego volo celebrare Missam* . . . to which an indulgence is attached.

This prayer has yet another advantage at this hour. In it the priest impresses upon his own mind what a glorious thing he is about to accomplish. By a reverent celebration of the Holy Sacrifice he gives immense glory to God and procures incalculable blessings and graces for the living and the dead, so that it is no exaggeration to say that at the hour of Sacrifice he is the cynosure of all eyes—of those in heaven and on earth, whilst hell sees its power curtailed and hemmed in by the divine force and energy that are, as it were, liberated by the Mass.¹⁶

(To be Concluded)

¹⁶ Cf. *Imit.*, Bk. IV, Ch. V, 19.

FRESH WOODS AND PASTURES NEW

BY THE REV. W. F. GARDNER.

IT is a truism that the Church has to face fresh problems in every age. The world around changes, populations ebb and flow; and the resources of the Church have to be reshuffled, so to speak, to cope with new situations. New countries were once discovered, and missionary effort was concentrated on them. This was largely the work of the missionary orders, the light cavalry of the Church.

And where industrialization entered, in a literal sense, the field, a century and a half ago, new problems came to the Church. The flight from the farm to the factory created fresh centres of population. Churches and schools had to be built. Somewhere in diocesan archives lie the records of the struggles to provide these things.

Priests came from Ireland and tackled the situation in one town and another. Religious Orders built churches and schools. The wave of French emigré priests receded after a time, but left behind a legacy of new parishes started and well started on their way. This was particularly the case in London.

After the War the population of these islands seemed to be settled. But with the succession of Housing Acts all this was changed. Cities and towns acquired vast tracts outside their boundaries and began to move their overcrowded populations out to them. All over the country new housing estates sprang up. Religious bodies followed with varying alacrity. In some areas the Free Churches have agreed that the various Non-conformist denominations should come to an arrangement by which one particular body should take one new area, so as to avoid a number of small chapels. Cardinal Newman assigned chronic vigour as the seventh note of true development of the Church; and surely in England this has been manifest in the way the Church has followed her children out of the city and back to the fields again, as she made the reverse journey a century or so ago.

The Catholic Press tells week by week the tale of new schools and new churches opened all over the country.

Starting a new parish is an arduous affair, at any time, but it is unusually difficult where one is faced with a newly-created community. In the case of a district which has steadily developed and where the need for a new parish becomes evident, some sort of social life has already grown. The Catholics have cohered as members of the old parish church. But with the new areas everybody is new. Nobody knows anybody; and often enough they do not want to know anybody. Caution in making new friends and acquaintances is natural enough; for, as one good lady put it, describing the type of person inhabiting a new housing estate: "We are very mixed."

The complete newness of the parish and its units is an advantage in one way. It is virgin soil, in which cliques have had no time to form.

As soon as it is known that Mass is being said, a number will flock to it. Then the priest has to set to work to create a parochial life. There is no need to tell the clergy that the type of Catholic varies according to districts and parishes. The priest in charge of such a mission will be able after a while to make some generalizations about the different parishes from which his people come, although he would be well advised to keep them to himself!

Every means, which is not blatant, to obtain publicity would seem to be good. Even a house-to-house visitation, in which the help of a few discreet men and women can be enlisted, will fail to reveal all the lapses and the lax. A chance remark to a neighbour will reveal after years that So and So is a Catholic. In this work and in others a S.V.P. conference does splendid work.

The children have to be fought for. Every inducement to get them into a Catholic atmosphere should be used. If there are not sufficient for a school, some may be induced to make their way to the nearest Catholic school. To provide transport is a heavy charge on a new mission, but this will save the situation for the bulk of the children. Besides the cost of the omnibus, or whatever is used, it is necessary to have some adult in charge of the children. Many parents will not send their children a distance to school on account of the lack of a hot midday meal. Here is a field where our women's organizations could be of use. Teachers have no time

to prepare hot soup or tea or something of the kind, but there are surely Catholic women who could undertake this work. Thermos flasks are a poor solution because they are broken by the smaller children in a day or two. We are behind the public conscience in these matters, but the public conscience generally has the rates to call on.

If a teacher or any other qualified person can be persuaded to run an After-Care circle, it is possible to get free use of Council schools in the evening for such a purpose.

On the municipal estates, helpers with talent and initiative will be rare, but charitable souls from neighbouring parishes may be forthcoming.

What is the effect generally on Catholics and non-Catholics of this uprooting from the towns? What is the effect on morality going to be? If the new areas are tackled promptly it would be hard to say that Catholics are laxer in attendance at Mass and the Sacraments than they were in their old parishes. One comes across many cases where seemingly fervent Catholics have fallen away altogether as soon as they came out. On the other hand, a visiting parish priest will now and again remark that So-and-so, who is now an active Church worker, was never seen at Mass in his old parish.

As regards non-Catholics, are these new areas helping the disintegration of non-Catholic Christianity? How far did our municipal authorities and housing authorities visualize that? It is a short-sighted policy to fling thousands of people into houses five or six miles from their work, and not to encourage what a daily paper called "social and cultural centres." The Government is alive to that, and in a recent circular local authorities were exhorted to help financially in providing youth-centres. Are they bolting the door after the horse has gone? In Ypres, two or three years after the War, an English officer who stayed behind to gain a livelihood from the tourist traffic, complained that before any factories or works were erected, and before many houses were built, no less than five churches had been rebuilt in the town besides the Cathedral. Churches preceded congregations there; but with our new housing areas in England it is the other way round. At any rate this was the State and municipal policy. Religious bodies

were left to catch up as best they could. Once, the missionary went with the trader or the explorer, or even preceded them. Of course, any question of State subsidies would have been difficult or impossible; but the foundation of churches could have been fostered more warmly than it has been.

The difficulties on municipal estates are accentuated by the poverty of the people. Transport to work has to be paid for, rents are higher than in the towns (even when allowance is made for the State subsidies), and houses were given in preference to families with a number of children.

Statistics of the sickness in new areas would be interesting. They might be misleading sometimes, because applicants suffering from tuberculosis, for instance, may have been given preference when houses were allotted. Mr. Lloyd George at the election gave some figures about the mortality rates on new housing areas, rural districts, and towns. New areas showed the highest rate. The amount of rheumatism amongst young children is causing disquiet amongst the doctors.

Practically every house has a wireless set, paid for usually on the instalment plan. Its absence is a fairly reliable proof of dire poverty. Most people when they leave the slums buy new furniture, also on the instalment plan, and this is a burden on them for years. Few people seem to save anything, and have nothing in reserve when a "blank week" comes.

Estates vary, of course, in size and layout. Mistakes have often been made in planning. To leave wide expanses of turf, unfenced too, in front of houses with families of children, and then to expect that the children will walk primly along the paths provided, is to show an ignorance of elementary child-psychology. Where this has been done the turf is, of course, soon ruined.

Bedrooms are heated by gas-fires which cost 2d. an hour. So a pre-War phenomenon is reappearing, a sick-bed in the living room.

Many people flock back to the towns within a few months of coming out. They prefer the cosiness of their own old quarters to the great open spaces of the new estates.

If children are properly nourished, then life in modern

houses in the open country should make for an improvement in health and physique in the next generation.

There is no room for the newly-married as a rule in the new estates, and here the tide turns back again to the town, where the married couples go into rooms.

The wisdom of the policy of building one-class areas miles outside the city has always been questioned in some quarters. Modern flats have always had their advocates, who are becoming more vociferous.

Arnold Bennett once pointed out the contrast between Boulogne and Folkestone. The passenger leaving the former brings away an image of a mass of houses huddled around the Church and the Mairie, the centres of communal life. Arrived at Folkestone he sees from the train street after street of prim houses, each with its strip of garden rigidly fenced off from the next, each shut up in its own privacy. I think the moral he pointed was concerned with the difference in the French and English characters. But there is food for thought in the contrast, as regards our housing estates in England. They *are* an English phenomenon. I do not think any Catholic social philosophy would have isolated large communities of the poor, miles away from factories and workshops, and left corporate life almost to take care of itself. Dean Inge said that Catholics do not read the Bible. The best answer to that is that very few other people read it. Otherwise we should surely have heard of some Councillor quoting: "Unless the Lord build the house, they labour in vain that build it."

A works welfare superintendent made the interesting suggestion recently that the new estates are helping to recreate home life, because the workers are so tired when they arrive home that they have no inclination to stir from their own hearth!

The situation is best summed up in a few words of the Director of Education for Essex, quoted in the *Catholic Herald* recently. The creation of new housing areas "is a delicate surgical operation on the body politic."

THE EASTER SEPULCHRE

BY THE REV. O. M. BUSSY.

THE ceremonies of Holy Week have undergone many changes in the course of their long history; but if in the use of the names "Altar of Repose," and "Easter Sepulchre" we are to-day tempted to see an anachronism, we may at least have the satisfaction of knowing that they have been consecrated by long centuries of employment and are the relics of what was one of the most touching rites of the old ceremonial.

Prior to the days of the Reformation, and even during the early days of that upheaval, that part of the Holy Week Liturgy that surrounded the Easter Sepulchre took place, not as now on Maundy Thursday, but on Good Friday. After its Adoration on that day the Cross was carried to the door of the Sepulchre prepared for it, and before being placed inside, was washed with wine and water and wiped with a towel, and then swathed in bands of linen and silk. It was then placed, or "buried," in the Sepulchre on a linen cloth, there to remain until the ceremony of Easter Morn. The wine and water were afterwards presented to the priests and people to drink in commemoration of the blood and water that flowed from the side of our Crucified Saviour.

At what date this ceremony was first introduced it is now impossible to say. Nor can we be much more certain as to when attention first began to be fixed, in this matter, upon the Blessed Sacrament rather than upon the Cross. The earliest reference to the Easter Sepulchre is contained in the *Regularis Concordia* of St. Dunstan, which cannot be later than the end of the tenth century. Now, we know that at this time the priest on Maundy Thursday was accustomed to consecrate three Hosts, one for the Mass he was actually celebrating, one for the Mass of the Presanctified on the following day, and one to be reserved until the service of Holy Saturday or, more correctly, Easter Sunday. But these additional Hosts were reserved privately in the sacristy or elsewhere, and without any external display or public veneration. The earliest evidence of the Blessed Sacra-

ment being placed together with the Cross in the Sepulchre points to the fact that the practice became general only during the thirteenth century. From then onwards, moreover, we find the ceremonial surrounding the Easter Sepulchre assuming an unparalleled pomp and magnificence.

Parish Accounts and Inventories abundantly testify to the fact that the burial of the Host and Cross closely followed the ordinary burial rites of the period, but with a splendour and solemnity such as could be indulged in only by the* wealthy nobility. So much was this the case that one who was a chaplain to the infamous Cranmer could write as follows in a work entitled *Acts of Christ and Antichrist* :

Christ was buried in a poor monument, sepulchre or grave, without any funeral pomp. Antichrist is buried in a glorious tomb, well gilt and very gorgeously set out with many torches, and with great solemnity, and with angels gloriously portured that bear his soul to heaven.

It seems probable that the Hanging Pyx that normally was suspended above the altar was used for the Host in the Sepulchre, but sometimes two patens and a corporal were employed for the purpose, and sometimes too, in the more wealthy churches, an image representing the Risen Christ with a space in the breast in which the Host was placed under glass. At Lincoln they had such an image, "silver and gylte, having a berale before, and a diamond behind."

The author of that curious work, *The Ancient Rites of Durham*, written about the end of the sixteenth century, has given us a description of the ceremonies attendant upon the Sepulchre in that Church :

Within the Church of Durham, upon Good Friday, there was a marvellous solemn service, in which service time, after the Passion was sung, two of the ancient monks took a goodly large crucifix, all of gold, of the picture of Our Saviour Christ, nayled upon the cross. . . . [*He then gives a description of the ceremony of the Adoration of the Cross.*] The service being ended, the said two monks carried the cross to the sepulchre with great reverence, which sepulchre was set up in the north side of the quire nigh the high altar, before the service time, and they did lay it within the said sepulchre with great devotion, with another picture of our Saviour Christ, in whose breast they did enclose, with great reverence, the most Holy and Blessed Sacrament of the Altar, censing and praying unto it upon their knees, a

great space; and setting two lighted tapers before it, which did burn till Easter Day in the morning, at which time it was taken forth. . . There was very solemn service betwixt three and four of the clock in the morning, in honour of the Resurrection, where two of the eldest monks in the quire came to the sepulchre, set up upon Good Friday, after the Passion, all covered with red velvet embroider'd with gold, and did then cense it, either of the monks with a pair of silver censers, sitting upon their knees before the sepulchre. Then they, both rising, came to the sepulchre, out of which with great reverence, they took a marvellous beautiful image of our Saviour, representing the Resurrection, with a cross in his hand, on the breast was enclosed, in a most bright chrystal, the Holy Sacrament of the Altar through which chrystal, the Blessed Host was conspicuous to the beholders. Then after the elevation of the said picture, carried by the said two monks, upon a fair velvet cushion, all embroider'd, singing the anthems of *Christus Resurgens*, they brought it to the high altar.

From this account of the ceremony as carried out at Durham, it is evident that a movable sepulchre was employed. But such usage, though common was by no means universal. Probably the earliest form of Easter Sepulchre was a cavity hollowed out in the back of the altar itself. Martene speaks of frequently finding it "In una parte altaris," and the rubrics of the Missal for Maundy Thursday direct that "Hodie paretur locus aptus in aliqua capella, vel altari." Walcott, in his *Sacred Archaeology*, identifies five different types of Easter Sepulchre: (1) a chapel, (2) a walled recess, (3) a temporary structure, (4) a tomb, (5) a vaulted enclosure.

A fine example of the first type, the chapel, is to be seen at Porlock in Somerset. And the fresco work upon the walls and vaulting of the little chapel in the north-east corner of Winchester Cathedral suggests that this too was originally built as a Sepulchre Chapel. These chapels seem usually to have resembled chantry chapels and for that reason were erected only in large churches or cathedrals.

Apart from the altar-cavity mentioned above, the walled recess (which was usually also arched) is most probably the earliest permanent structure erected for this purpose. It was by no means uncommon in small churches, and it is thought by some to be the original of what subsequently became an aumbry for the Holy Oils on the north side of the chancel. A fine example

of such a recess is to be found at Bottesford in Lincolnshire. But a close rival is to be found at Heckington in the same county, while Cox and Harvey, in their *English Church Furniture*, say of that at Hawton in Nottinghamshire that "it is considered by some judges to be the most elaborate and beautiful work pertaining to an Easter Sepulchre in all England, or probably in all Christendom."

This walled recess was very often so constructed as to incorporate the third type of Sepulchre, the temporary structure of wood. This painted wooden coffer with its gables and coping was probably the most common type of all, and any church that could boast of nothing more pretentious had at least its "sepolker of tymber." Peacock's *Church Furniture* cites no less than one hundred and fifty of these as having been burnt or otherwise destroyed in Lincolnshire alone, while of one was made "a shelf to set dishes on." The intrinsic values of these Sepulchres could not have been very great, but Parish Accounts make it evident that no expense was spared in constructing and caring for them. A few examples will suffice :

1559. St. Helen's, Abingdon, Berkshire.

Payde for making the sepulture, 10s.

For peynting the same sepulture, 3s.

For stones and other charges about it, 4s. 6d.

Wandsworth, Surrey.

Receivde of John Edwyn for broken tymber and waynes-cote and the sepulchr by the consent of the parish.

1552. Kent (St. Elphege), Canterbury.

Item, a sepulcre with a frame whereof the parson hath the one side.

Hen. VI. London. St. Mary Hill.

For the Sepulchre, for divers nayles and wyres and glue, 9d. ob.

1553. A long Christ¹ with the frame of the sepulchre in it.

At Rolvenden, in Kent, John Asten, in 1553, left £6 "to the making at my proper cost an honest sepulchre for the Body of Our Lord to be laid in at Easter in the church."

This temporary wooden coffer or chest was required also by the fourth type of Sepulchre mentioned by

¹ The "long Christ" was probably a chest in which to keep the Sepulchre when not in use.

Walcott, the tomb; for the superstructure of these tombs was really only a pedestal upon which the Sepulchre might be placed. In as much, however, as burial in such a tomb was regarded as a great honour and a privilege granted only to founders of churches, those who desired to claim the privileges strove to insure by their bequests that the monument to be raised should be worthy of its purpose. The finest remaining specimen of a tomb of this kind is that at Hurstmonceaux in Sussex. It is the tomb of Thomas Lord Dacre who died in the year 1531 desiring "My body to be buried in the parish church of Hurst Monceaux, on the north side of the high altar. I will that a tomb be there made for placing the sepulchre of our Lord, with all fitting furniture thereto in honour of the most blessed sacrament; also I will that *cl.* be employed towards the lights about the said sepulchre, in wax-tapers of ten pounds weight each, to burn about it." Thomas Wyndesor, who died fifty years earlier, wills "My body to be buried in the north side of the quire . . . before the image of our Lady, where the sepulture of our Lord standeth, whereupon I will that there be made a plain tomb of marble of a competent height, to the intent that it may bear the blessed body of our Lord and the sepulture at the time of Easter to stand upon the same." This tomb is to be found at Stanwell in Middlesex. Hundreds of other such tombs still remain in churches up and down the country.

The fifth class of Sepulchre, the vaulted enclosure, overlaps somewhat with the second, the walled recess. But the influence of the Crusades and the Knights Templars gave rise to erections that sought to remind men of the Holy Sepulchre as they had seen it or heard tell of it in Jerusalem. Instances of this type yet remain at Northwold in Norfolk, Lincoln Cathedral, and a few other places.

This last class of Sepulchre lent itself perhaps more than others to the elaborate decoration of which our forefathers were so fond in this connection. The knife and the chisel seem to have been unwearying in their efforts to add beauty to beauty and to depict every character that has a place in the Gospel account of our Saviour's Resurrection. Marys and Apostles, Angels and soldiers, and even devils themselves could claim the skill of the artist, and inspire his genius. And if no

artist were forthcoming or the parish could not afford to procure him, then these same images were roughly cut and painted in wood. An old document relating to the Church of St. Mary Redcliffe at Bristol can give us some idea of the extent to which the taste for such ornamentation was carried :

Item, that Maister Canyne hath delivered this 4th day of July, in the year of our Lord 1470, to Maister Petters, Vicar of St. Mary Redcliffe, Moses Conterin, Philip Bartholomew, Procurators of St. Mary Redcliffe aforesaid, a new sepulchre, gilt with golde, and a civer thereto.

Item, an image of God Almighty, rising out of the same sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timber and the ironwork thereto.

Item, thereto longeth Heaven made of timber and stayned clothes.

Item, Hell, made of timber thereto, with Divils to the number of thirteen.

Item, four knights armed, keeping the sepulchre with their weapons in their hands; that is to say, two axes and two spears, with two paves (*shields*).

Item, four payrs of Angel's wings for four Angels, made of timber and well painted.

Item, the Fadre, the Croune, and Visage, the Holy Ghost coming out of Heaven into the Sepulchre.

Item, longeth to the four Angels, four chevelures (*perukes*).

It would be wrong to think, moreover, that the foregoing account was anything in the nature of an exception. Parish Accounts, Inventories and bequests bear ample testimony to the length these mediæval folk went in their efforts to decorate and provide scenic effects for their Easter Sepulchres. Cardinal Gasquet is modest in his language when, in his *Parish Life in Mediæval England*, he says that "there is no expense more constantly recorded in all the parochial accounts than that for the erection and taking down of the Easter Sepulchre." Canopies, curtains and hangings of the very richest tapestry, cloth of gold, silk and brocade were frequently the gifts of pious donors, and what the generosity of benefactors did not supply became a charge upon the parochial coffers. The Inventory of St. Stephen's, Westminster, mentions a "Cloth of Gold with red fygury and blue tynsyn"; St. Margaret Pattens, London, records a "Grete Cloth of Tapestry werke for to hang upon the walle by hynde the Sepulcur"; St. Dunstan's

in the East has a "Cloth of Bawdkyn"; while the wife of the Lord Chamberlain to Henry VI left to Dennington Church, Suffolk, "a purple gown with small sleeves to adorn the Easter Sepulchre there."

Nor must it be thought that these rich materials were employed solely as hangings or carpetings. Our Catholic forefathers were always anxious to give to the Almighty of their best; but faith and good taste never allowed them to forget that what they gave or what they did was for Him and not for the idle gaze of the worshipper. Consequently the fact that their Sepulchre was a work of art or otherwise precious did not prevent them from covering it much in the same way as the funeral hearse was covered. At Bucklebury, in Berkshire, we read: "ij paynted clothes were wount to cover the sepulcre"; at Brabourne "a clothe of silke was used to be laid uppon the sepulcre"; while at St. Ewen, Bristol, we find "paid for a batymment to hang a cloth on ye sepulchre in the chancel, ix*d.* ob."; and at St. Margaret's, Southwark, is an entry "Item, ij blew Cortyns (to) draw afore the sepulture."

Similarly the age-long custom of surrounding a bier with a profusion of lights or candles finds its counterpart at the Easter Sepulchre. In 1370 a guild was founded in the parish of St. Botolph without Aldgate in honour of the Body of Christ and to maintain thirteen wax lights burning at the Easter Sepulchre. Bequests for this purpose were also very numerous. It was a popular custom among people of means to leave a sum to provide in perpetuity an annual candle of five pounds in weight to be burnt before the Easter Sepulchre. One Richard Nethersole left to the church of Wymyswold in Kent a cow "that one within the parish will ever have to farm and the profit of the cow, so that he maintain a taper of 4*lb.* of wax at the least yearly to the honour of the Holy Resurrection of Our Lord."

Beams or "lofts," as they were frequently called, would be suspended from above the Sepulchre and frameworks to fit around to hold the great number of tapers of bleached wax that were to be burned "in remembrance of Christ's sepulture." The Parish Accounts of St. Laurence, Reading, contain the following:

1538-9. Payd for makeynge the beam lights on the sepulcre
ayenst east xx*jd.*

And a frame for the same purpose was sold ten years later, although King Harry's list of superstitious lights expressly omitted lights before the Sepulchre. Perhaps this very omission of the king is only another witness to popular reverence for the custom. But whether this is so or not, one Alice Bray, in making a bequest to the church at Chestfield in 1509 thought it either advisable or necessary to make her bequest as follows: "a taper, 3lb. of wax, to burn before the Sepulchre of our Lord from Good Friday to Thursday in Easter Week to be burning at times convenient according as other lights be wont and used to be kept there about the sepulchre."

In addition to these comparatively small tapers that were kept burning, there was the great Sepulchre Light the proportions of which seem frequently to have been prodigious. It would weigh perhaps from seventy to eighty pounds and stand as much as thirty-six feet high. One Thomas Goodman of Braden did not think it extravagant to bequeath "unto the sepulchre light a brown cow of the value of 12s."; while at Wagtoft, in Lincolnshire, it was considered necessary to appoint an "Alderman of the Sepulchre Light" whose duty it was to care for this vast candle and see that it came to no harm and did no damage. Whether this great taper grew out of the little Sepulchre Light that for long was placed inside the Sepulchre in honour of the Blessed Sacrament that rested at its side or whether it always existed quite independently of this smaller counterpart is a point difficult to decide; but it seems probable that both these candles have some connection with the Tenebrae candle that is carried behind the altar and left there during the singing of the *Benedictus*. Perhaps they are to be identified with it, thus forming a link with the original Easter Sepulchre made in a cavity at the back of the altar.

One other honour paid to the Easter Sepulchre must be mentioned, the watching. A constantly recurring item in the old Parochial Accounts is that of money either received or paid "for watchyng the sepolker." At St. Helen's, Abingdon, in 1559, is included "To the sexton for meat and drink and watching the sepulture according to custom 22d." In 1485 St. Stephen's, Walbrook, paid a sum "to the Clerks for coals, water, and ale, and candle when they watched the sepolker."

In 1555 at St. Peter's, Cheap, we find "Item, paid for watchynge the sepulcre at easter and for brede and drynke for them that watched, ijs." At first sight such entries might incline us to think that there was a certain indifference among folk who were thus willing to pay men to perform an office that they should have felt themselves privileged to carry out in person. They, on the contrary, having done during the day all that circumstances and the rigours of the Lenten fast of that age would permit, considered it an honour and a privilege either in person or as a congregation to provide for others whose avocation, sex and physique better equipped them for the hardships and risks that a nocturnal vigil in those days entailed. People needed to be reminded of their duty in those days no less than to-day, and in 1538 Bishop Longland, preaching before King Henry VIII, concluded his sermon with the exhortation that "as of old custom hath here this day been used, every one of you, or ye depart, with most entire devotion kneeling before our Saviour Lord God . . . who lyeth in yonder sepulchre, in honour of Him, of His passion and death, and of His 5 wounds, to say 5 paternosters, 5 aves, and one credo; that it may please His merciful goodness to make us partners of the merits of His most glorious passion, blood and death"; but the foregoing facts seem to be incompatible with anything but a true devotion and simple affection for what Peacock has called "one of the most touching rites of the old ceremonial."

THE CHURCH AND REVOLUTION

BY THE REV. T. E. FLYNN, Ph.D., M.A.

Freedom in the Modern World. By Jacques Maritain.
Translated by Richard O'Sullivan, K.C. (Sheed & Ward. 6s.)

Religion and the Modern State. By Christopher Dawson.
(Sheed & Ward. 6s.)

THAT we are in the throes of a secular change of the social framework is the fundamental assumption of both these books, and their authors devote themselves to a study of the etiology and the symptoms of the present distress with a view to ascertaining what should be the Christian attitude in face of it. It is the sociological crisis which chiefly engages their attention. M. Maritain writes as a philosopher: his book is in fact an essay in pure and applied ethics. Mr. Dawson writes as an historian. But they come to almost identical conclusions, and the two books should be read as complementary studies. They are so interesting and in my view so important that if I dared to intrude into the jealously guarded domain of the Prefect of Studies I would suggest that they should be made the basis of a course of lectures for the senior seminaries. Mr. Dawson, writing with all his usual grace of style, has produced a book easy to read; of its very nature M. Maritain's *Freedom in the Modern World* is more difficult, but it will be found equally fascinating by anyone who takes the trouble to digest it.

The state of society which was the outcome of the liberal philosophy and capitalistic economics of the nineteenth century is primarily responsible for the conditions of the world to-day. The evils associated with the capitalist system, although not inherent in capitalism as such, are almost universally condemned. Leo XIII raised his voice against them, and the present Holy Father has re-echoed his great predecessor's judgment. These papal warnings have counted for much in the stirring of the conscience of the whole world.

The crime of the nineteenth century economics was the attack on personality. It is commonly said that in

the industrial revival men were treated as slaves. It expresses the truth more scientifically if we say that men were used as means by other men, whereas it is essential to human dignity that a man's happiness should not be subordinated to the interest of his fellow man. The pagan philosopher realized that man was made for happiness, and the Christian teaches that the fullness of that happiness is to be attained only by union with God in eternity. It is by the grace-aided deployment of a nature essentially intelligent and free that man is to achieve this supernatural end. His human personality grows by his daily exercise of the freedom of autonomy, the freedom to choose the good untrammelled by circumstances, passions or base desires.

By nature man has the indestructible freedom of choice. No external force can coerce his free will. But, weighed down by passion and befogged by ignorance, men do employ their free will to choose evil rather than good. Adverse circumstances may have the same demoralizing effect, and they certainly may so reduce a man that to gain material necessities he will sacrifice the finer spiritual, if not supernatural, values. Rather than starve, a man will work for long hours in insanitary conditions to gain a pittance which allows nothing for purchasable human joys.

This was the state to which the mass of men were reduced during the reign of a philosophy which concentrated on the supremacy of the initial freedom of choice. The political philosophy which makes this the end of man ignores "all the heavy and severe burdens that lie on man in real life." In actual conditions only a few can find joy in this kind of freedom, and these only by the oppression of their fellows.

But it is a mistake to think that freedom to choose between good and evil is the noblest aspect of liberty. Such liberty is not found in God, or in Christ, or in the blessed in Heaven. And yet God and the saints are completely free, free to express their nature in the noblest way, to exercise their will (which is essentially free) in the unrestrained acceptance of the good. This is the "freedom of autonomy," the freedom from the effects of vice and insurgent passion and human weakness, a freedom which should grow gradually through life, but which is found in perfection only in the saints.

The spirit of *laissez-faire* limits this nobler liberty in two not wholly dissociated ways: in the first place it deprives the mass of men of the leisure, the education and the opportunity which are necessary for human spiritual expansion; and, in the second place, it fastens them down in such conditions of life as will obstruct rather than facilitate their supernatural progress towards their final end. Both of these effects are evil, but the aims of would-be reformers will vary according to the emphasis laid on one or the other.

At the present moment all must recognize that we are in a period of re-formation of society, whether the resultant changes shall be for the better or for the worse. The spirit of revolution is in the air. The birth of a new system of society, characterized by social justice and charity, is overdue. M. Maritain compares the revolutionaries that have already appeared to surgeons impatient of further delay who have had recourse to violent means in order to hasten the delivery. We have seen the result of their work, and it is a monster.

But let us be clear about the fact that the revolutionaries have struck at an evil thing. Filled with an almost religious passion for justice and a consuming desire to free fellow sufferers from their shackles, they have aimed at the destruction of the enslaving system and the substitution of a new order in which all men may be equal, comfortable, educated, with opportunity to expand according to their natural capacity and industry. They were out for the freedom of autonomy, but by their ignorance of its full significance, by their emphasis on one aspect of it to the exclusion of the other, by their impatience and hatred and debased passions they have in their various ways produced a state of slavery more degrading than that which went before.

And at this point we shall do well to consult Mr. Dawson's beautifully clear description of the different forms in which revolution has appeared. The first was socialistic. It conceived the necessity to remove the parasites, those who had made themselves the ends for whom their fellow men were merely means. It rejected the idea of private ownership, in broader or narrower spheres, it overthrew dynasties and "liquidated" certain classes of society. Mr. Dawson describes the evolution of the Bolshevik régime with its distinctively

Marxian class-warfare. This was made possible only by the relative impotence of the Russian middle class. In Italy and Germany the situation was different. Fascism owes its strength to the appeal to classes that are neither capitalist nor proletarian. "Fascism aims at the socialization of the economic life of the nation, not by the Communist method of the complete elimination of the employers and their agents and the complete absorption of their functions by the State, but by the incorporation of both employers and employed in a series of great corporations which are the recognized organs of the economic life of the nation and which possess something of the same social responsibility and control as the other public services." Mr. Dawson recognizes many economic advantages in this system. The National Socialism of Germany is both anti-capitalist and anti-socialist. But it was not from class feeling that the movement derived its driving power. "It was the sense of defeat and unjust victimization that was universal among every class in Germany and which was shared by practically every shade of political opinion that provided a common bond and sentiment in which the nation could unite." The intense racial spirit which is found in Nazism characterizes also the new dictatorship in Turkey. This is the system which Mr. Dawson considers to be the most typical and the most likely to spread, and it is like the Russian in its hostility to religion. The table of affinity among these various types of dictatorship runs: Russia-Turkey-Italy-Germany.

Both M. Maritain and Mr. Dawson would confess that there is a spiritual force behind all these movements, and a certain passion for righteousness. The quasi-religious fervour of the anti-God campaign, recognized by Berdyaev, has become almost a commonplace of the literature of communism. But it is a perverted spirit, a sinister religion.

As I have noticed, in every one of these systems a new slavery has been set up; but the new master is not an individual, it is the State.

Now, it is of the first importance that we should be aware of the just relationship between the State and the men who compose the State. In these days, and in England, it cannot be too often repeated that the State is for man, not man for the State. With his customary

metaphysical subtlety M. Maritain exposes the ground of the relationship. Man is much more than an individual; he is a person. As an individual he may be called upon to sacrifice even life itself for the State; but his rights as a person are never subservient to the State. The State exists to enable man to cultivate his personality, to realize himself. It cannot demand of him a sacrifice of his essential dignity as a man. And the tendency of the totalitarian State is to ignore this supremacy of the person, to control a man in the most intimate and sacred details of his life, to use him as a means to its own ends. But man's end cannot be material and temporal. He lives for God. When we find the State restraining this personal liberty, invading the rights of private ownership, of marriage, of the begetting of children and their education, of the worship of God according to the dictates of conscience, then we must recognize the presence of a new slavery and be prepared to resist it.

This world movement has invaded England. A revolution is in the course of accomplishment here and we are apt to boast that our English common sense and love of order have been evident in the comparatively quiet and peaceful development of the reform. The political and economic structure that Mr. Baldwin's government has to retain unbroken while controlling its organic evolution would have been stigmatized by our grandfathers as the rankest socialism; nor need one travel far to discover that those grandfathers are not all dead. But it behoves us to examine carefully the reform so quietly insinuating itself into our social life, for therein is to be found the totalitarian taint. England is not likely to suffer any extreme violence, but that does not mean that pressure will not be brought to bear to force us to abandon our cherished freedom. Listen to Mr. Dawson:—

"The old individualist ideal of the State as a policeman whose business it is to clear the field for individual initiative is a thing of the past. The State of the future will not be a policeman, but a nurse, and a schoolmaster and an employer and an officer—in short, an earthly providence, an all-powerful, omnipotent human god—and a very jealous god at that. We see one form of this ideal in Russia and another in Germany. It may be that we shall see yet a third in England and America. . . .

"We find Christian Socialists in this country who are determined to destroy Militarism and Capitalism and Nationalism as

the enemies of the Kingdom of God, but who do not realize that Socialism itself is capable of becoming just as dangerous to spiritual freedom. It is easy for us to denounce the un-Christian behaviour of the Nazis, because we have no temptation to behave as they do. Nobody supposes that the Y.M.C.A. or Toc H are likely to start hunting down pacifists or trying to beat up Lord Melchett or Mr. Lansbury. Our temptations are more subtle, but no less real. It may be harder to resist a Totalitarian State which relies on free milk and birth-control clinics than one which relies on castor oil and concentration camps" (pp. 106, ff.).

In the presence of this struggle between the old order and the new the Christian is faced with a dilemma. He cannot be indifferent to the significance of the events which are taking place before his eyes, and if he throws himself into the fray he is likely to be tarred with the same brush as blackens most of those who have already taken part in it. He can, and he has authoritative teaching that he should, undertake the responsibilities of a citizen. But in so doing he is acting merely in his formality as a citizen, though his Catholicism asserts itself by warning him against the inevitable temptations to unscrupulousness in the use of the means at his disposal. He is using purely temporal means for a temporal end. M. Maritain and Mr. Dawson are equally unfriendly to the idea of a Catholic party. The historian shows us how it has not worked in the past; the philosopher explains that it can never work efficiently as men are made.

"We know how hard it is," writes Mr. Dawson, "for practising Catholics to apply their religion to social life, and even if the Christian social order was capable of exact political and economic definition one may well feel dubious as to what it would become in the hands of the politicians and economists who would have the responsibility of carrying it out in practice. It is notorious that ecclesiastics often make the most unscrupulous politicians as we see in the case of Wolsey, Richelieu, Mazarin, and Alberoni, and in the same way the political parties which adopt religious programmes and claim to represent the cause of God, like the thirteenth century Guelfs, the Holy League in the sixteenth century and the Covenanters and Puritans in the seventeenth, have always distinguished themselves by their fanaticism and violence: in fact by a general lack of all the political virtues. Political religion is an offence alike to religion and to politics: it takes from Cæsar what belongs to him of right and fills the temple with the noise and dust of the market place. The only really and specifically Christian politics are the politics of the world to come, and they transform social

life not by competing with secular politics on their own ground but by altering the focus of human thought and opening the closed house of secular culture to the free light and air of a larger and more real world " (p. 123).

M. Maritain proceeding analytically comes to a like conclusion. He asks what Catholics *qua* Catholics can do, what religion can do to control and direct to a right end the forces which are unleashed in the world to-day. It has been said that the Church is indifferent to the enslavement of the poor, that religion has served merely as dope for the masses. No one who has read the great encyclicals on Labour can continue to allege that indifference, and we know that the true Church could never be the ally of social injustice. But M. Maritain recounts how deist and atheist have exploited Christianity for their own temporal ends (pp. 121, f.).

One way in which Christians can come to the aid of a harassed world is obvious: they can use the purely spiritual means of prayer and suffering, looking to God to save the world in spite of the world, by sublimating the pride and selfishness and injustice and ruthlessness and untruth of men, and drawing out from it in His own good time—perhaps only at the end—the perfect thing that He wills. All this is in the sphere of eternity. And who shall try to estimate how much has thus been done for Russia in particular by the Leonine prayers, how much contemplatives, living far from the noise of the conflict, have helped to save what has in fact been saved and to prevent worse disasters?

But there is room for action in the temporal order by the application of gospel principles to material circumstances. The elucidation of this point is the central point of M. Maritain's study. And here the author speaks like a prophet of old, with a rushing eloquence that breaks through his usual scholastic form and terminology, a philosopher who has had a revelation.

He has a vision of a revolution directed by Christian heroes, men who will suffer persecution, who will be detached from both success and recognition, who will be content to be unknown; men who will boldly declare for Christian principles of justice and charity and truth, and who will conquer by love.

"Imagine a political group of men," he writes, "who decide to resume (though in a different form, since they must have

recourse to means of political warfare) and to transpose into the temporal order the methods of the early Christians and of apostles of all times. They make use especially of the measures that we have nominated, measures of organic reconstruction, seeking, for instance, without reference to the struggle between the several parties for control of the government of the State, to bring into existence among the people new modes and organs of economic and political life. But they go beyond the ordinary means that the law provides and that are not, strictly speaking, means of warfare. In cases where it becomes necessary they carry on their campaign by voluntary suffering, they practise poverty, they endure punishment carrying the loss of civil rights, they go out to meet these things, shouting the truth in season and out of season, refusing in certain cases to co-operate with the civil authority, and initiating reforms outside the law, not to disorganize the State or to imperil its safety but to obtain the repeal of an unjust law, or to bear witness to the existence of a right, to force a reform of which reason has recognized the necessity, to prepare little by little the transformation of the temporal régime, until the hour comes when the burden of office and responsibility shall fall into the hands of the group. All these visible acts in the external order are for the actors no more than occasions of spiritual trial and adjustment in a life whose aim is the perfection of the soul. In the achievement of these ends and in the patient acceptance of the ill treatment they are made to suffer, they try to be without hatred and without pride; they exert a stern measure of self-control so as not to be wanting in justice, and they do not allow falsehood or anything else that degrades man to dishonour their action; they truly love those against whom they are fighting and they truly love those for whom they are fighting; all evil that is done to them in engulfed in their charity; before they bear witness against evil, love has consumed the evil in their hearts" (pp. 180, f.).

And the modern example, whose experience has given promise of the success of these means, he finds in—Gandhi! And woe betide those who venture to laugh at Gandhi's doctrine of "Satyagraha"!

Meantime, the philosopher has not gone to sleep. He finds his support in St. Thomas's treatment of fortitude, with its two-fold manifestation—*aggredi et sustinere*—of which the second is the greater; and he will go on to prove that it is bound to be the most effective use of the virtue in the long run. Nor does he suggest that Gandhi's system was free of the errors of a false philosophy, but he will have no light-hearted (and ignorant) rejection of its central theme.

He finishes on a whimsical note of something like

despair: "The philosopher is led to broach questions (most often thankless) of a practical kind by the sense of his responsibility towards souls, a sense which wins him no man's gratitude and of which even he realizes the absurdity—for what forsooth is this pretended responsibility, seeing that no one listens? In the long run his talk is for the angels." Both he and Mr. Dawson think it probable that the restoration of temporal order will arrive by one of those methods which issue in the loss of spiritual freedom. Once more the great betrayal: *propter vitam vivendi perdere causas*.

Whatever is in store for us it is well that we should have a comprehensive view of the present position, and I know of no better source of information than the two books of which I have tried to sketch the argument.

HOMILETICS

BY FR. ALPHONSUS BONNAR, O.F.M., D.D.

INTRODUCTION AND SUMMARY.

After the commemoration of our Lord's Resurrection at Easter and the announcement by our Lord in the Gospel of the Second Sunday after Easter that "there shall be one fold, and one shepherd," the Sundays which follow till Pentecost turn to the application of our Lord's words to the life of the Church. Our Lord's disappearance from the sight of His followers (John xvi. 16: "A little while and now you shall not see Me") seems to be taken as His departure at the Ascension and His reappearance (ibid.: "And again a little while you shall see Me") at His second coming in the Parousia.

This is an allegorical accommodation but is nevertheless very apt. It is not necessary, however, to stress it in the exposition of the Gospels of these Sundays. These Gospels, taken from the discourse of Christ after the Last Supper, contain the teaching of our Lord on the internal and external operation of God in the Church and in the souls of the faithful. Christ departs from the earth, but the Blessed Trinity will dwell in the soul of the just and the Holy Spirit of God will guide the Church. Persecution will come but we shall be united to the Father through Christ and He will give His followers a peace which others can neither understand nor receive. *Vado et venio ad vos*—a phrase with an inexhaustible wealth of meaning.

I. *Third Sunday after Easter.*

THE CHURCH ONE IN CHRIST.

Christ's separation from His disciples.

His presence had been the bond of union.

They were always to be one with Him.

They were to be His official representatives to men.

The unity of the Mystical Body.

The thought running through to-day's Gospel is the separation of Christ from His disciples by the withdrawal of His visible presence. Not fully realizing as yet His plan to continually assist His Church through the ages, they are distressed at the prospect of losing Him. His visible presence has been the rallying point of the enthusiasm of the Apostolic band. They have been one with Him and as yet they have not received the

¹ The words which follow, "Because I go to the Father," are not found in the best codices or critical editions of the text. Knabenbauer rejects them for this reason, and because they do not appear to fit in with the context. He presumes that they were copied in error from the following verse.

strengthening power of the Holy Ghost nor the fullness of the revelation of the doctrine of the Mystical Body of Christ.

The identification of the Church with Christ Himself began with His calling of a few chosen men (by a mysterious grace) to follow Him closely (Matthew iv. 18-22, etc.), to be the nucleus of His Church and to be the Apostles of His teaching. With these He identified Himself while He was visibly present on earth. "You shall give testimony," He told them before He died, "because you are with Me from the beginning" (John xv. 27). They were His friends (Luke xii. 4), His brethren (Matthew xxviii. 10), He loved them unto the end (John xiii. 1). To them He explained the parables that the crowd did not understand (Matthew xiii. 36 sqq.) and they realized that He had the words of eternal life (John vi. 69).

But our Lord had to train these chosen few gradually to a wider and more far-reaching outlook. He was indeed to be their supreme and only Master (Matthew xxiii. 10-11), but their discipleship and their oneness with that Head was to involve many strange things which they could not fully understand, and sometimes misunderstood, when Christ spoke of them. Understanding was to come later. He was to suffer (and that was a stumbling block to them), but the disciple was not to be above his Master and they were to be hated by all men for His name's sake (Matthew x. 24 and 22): for He had not come to send peace but the sword (ib., 34), and he that would not take up his cross and follow Christ would be unworthy of Him (ib., 38). Yet they are not to be afraid (ib., 26; John xiv. 27). "Have confidence," He says, "I have overcome the world" (John xvi. 33). They will bear much fruit if they abide in Him without Whom, He tells them, they can do nothing (John xv. 5³).

Beyond its oneness with their Master in His companionship, in His sufferings and in the inspiration of His example, another more wonderful unity is established between Christ and His Church. His Apostles are to be received as Himself (Matthew ix. 9) even to the end of time (Matthew xxviii. 20), and He guarantees their teaching to be His teaching, for the gates of Hell, He promises, shall not prevail against His Church whose sure foundation is placed by Christ Himself in St. Peter (Matthew xvi. 18) and his fellow-teachers (Eph. ii. 20). He who persecutes the Church persecutes our Lord Himself (Acts ix. 4-5). This may be called the external and official, though very real, unity of Christ and His Church.

The union of our Lord with His followers is, however, closer still. He is the "quickening spirit" (1 Cor. xv. 45) of the whole of His Mystical Body which is the Church. He gives us back our lost supernatural life (1 Cor. xv. 22). This is not to be understood merely in the sense that He founded the Church

² This text applies more directly to the internal action of the grace of Christ in the soul. Nevertheless its application to the work of the Church's apostolate is quite legitimate in accordance with 1 Cor. iii. 7.

which by God's institution sanctifies us. It means that we are in very deed joined to Christ by a principle of supernatural vitality which comes to us from Him. "To every one of us is given grace, according to the measure of the giving of Christ" (Eph. iv. 7; Cp. 1 Cor. xii. 27 with preceding and subsequent vv.). Hence we are a real brotherhood (1 Peter ii. 17) for "we, being many, are one body in Christ; and every one members one of another" (Romans xii. 5). We must therefore "love one another with the charity of brotherhood" (ib., 10).

II. *Fourth Sunday after Easter.*

THE HOLY GHOST THE SANCTIFIER.

Individual sanctification part of the mission of the Holy Ghost.

Christ's death, etc., is the condemnation of the world and the source of grace for the faithful.

Sanctification by the Holy Ghost and its effects (adopted sons of God: participation in the divine life).

Obligation of sanctifying ourselves.

Benefit of meditating on our dignity.

In to-day's Gospel, as in that assigned to Whit Sunday, our Lord speaks of the coming of the Holy Ghost. He tells the disciples that He must go from them "for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you" (John xvi. 7). The Holy Ghost is sent by Christ for a double purpose, to guide and strengthen the Church and to sanctify each one of the faithful. To-day we shall consider this office of individual sanctification.

Christ's death, resurrection and ascension will convict the world of sin because their blameworthiness in rejecting Him will thereby be made evident; of the justice or righteousness of Christ's cause because these wonders will prove it; and of judgment because the wicked with their leader, Satan, will thereby have a judgment of condemnation passed upon them. This will all be effected by Christ's going and sending the Paraclete, the Holy Ghost. But upon those who accept Him the Holy Ghost will shower the gifts of His grace.

In Baptism and Confirmation we receive the Holy Ghost (Acts viii. 17; xix. 2; *et alibi passim*). The very principle of our sanctification is the Holy Ghost (Gal. iv. 6; 2 Cor. i. 22, etc.). The effect of sanctification is to make us the adopted sons of God, "that we should be called and should be the sons of God" (1 John iii. 1). "The Spirit of God dwelleth in you" (1 Cor. iii. 16) and "the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought: but the Spirit Himself asketh for us with unspeakable groanings" (Romans viii. 26). Our bodies are the temple of the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God?" (1 Cor. vi. 19).

Thus the divine life is communicated to us, falling short only of the impossibility of identifying us with God Himself. And this is a pledge of the glory in store for us. Christ by His nature as the real Son of God has a right to the divine glory but we are made co-heirs with Him (Romans viii. 17) to that glory because by His grace we are God's adopted children. This consummation of grace in glory will be the direct enjoyment of God Himself when "we shall see Him as He is" (1 John iii. 2; 1 Cor. xiii. 12).

But "every one that hath this hope in him sanctifieth himself, as He also is holy" (1 John iii. 3). This is a duty and responsibility arising from the dignity which God has conferred upon us. "You are bought with a great price. Glorify and bear God in your body" (1 Cor. vi. 20). "If any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii. 17).

Meditation on our union with God by grace should be a powerful weapon against temptation. To offend God is to break (as far as we are concerned) the unity of the Mystical Body of Christ and to cut ourselves off from the presence of our Saviour for, with the Holy Ghost, the whole Trinity dwells in a special manner in the soul of the just. "If any one love Me, he will keep My word. And My Father will love him: and We will come to him and will make Our abode with him" (John xiv. 23).

III. *Fifth Sunday after Easter.*

CHRIST THE ONE MEDIATOR.

We approach God through Christ.

Christ's Passion the foundation of His mediation for fallen humanity.

That had to be consummated and He had to leave the disciples for this reason.

The Eternal Sacrifice in heaven and on earth.

The Eucharist symbol and means of unity of the Mystical Body.

The outstanding feature of the Gospel of the Fifth Sunday after Easter is that under the New Testament we shall "ask the Father" in Christ's name. For this reason it is necessary that Christ should go to the Father to be our Mediator. "Being consummated, He became, to all that obey Him, the cause of eternal salvation: called by God a High Priest according to the order of Melchisedech" (Hebrews v. 9-10). Our worship of God, in adoration and intercession, is entirely "through Jesus Christ our Lord."

God "hath subjected all things to Him" and "left nothing not subject to Him" (Hebrews ii. 8). And so there is "one Mediator of God and men" (1 Timothy ii. 5). "If any man

sin, we have an Advocate with the Father, Jesus Christ the Just " (1 John ii. 1). Though Christ, God made man, is the King of all creation and the source of all supernatural vitality, yet for fallen human nature the source of His advocacy is His Passion, His sacrificial death. Commenting on the prophecy of Caiaphas that " it is expedient for you that one man should die for the people " St. John says : " He prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God that were dispersed " (John xi. 50-52). He is the Saviour, the Mediator, the Advocate for *all* men (1 John ii. 2).

His all-sufficing act of reparation and mediation (Hebrews x. 10, 12, 14, 18; 1 John ii. 2) had to be consummated (Hebrews v. 9) that Jesus might enter with His Sacrifice " even within the veil " (Hebrews vi. 19) to intercede eternally for us being " made a High Priest for ever according to the order of Melchisedech " (ib., 20). Although our Lord offered only one sacrifice for sin yet He continues to offer that sacrifice for ever. There can be no other meaning in St. Paul's insistence on Christ's " everlasting priesthood " (ib., vii. 24). Since He is the Victim as well as the Priest, He is the Everlasting Victim. His offering of Himself was completed on Calvary but not finished. He is for ever before the throne of God the " Lamb standing as it were slain " (Apoc. v. 6).

Wherever, therefore, Christ is present, He is the Priest and Victim, everlasting and all-sufficing. Hence when He becomes present in the Eucharist, the Eucharist is the Sacrifice of Christ, identical with the Everlasting Sacrifice in heaven and with the Sacrifice of Calvary. In it we join in the Everlasting Sacrifice and go " with confidence to the throne of grace : that we may obtain mercy and find grace in seasonable aid " (Hebrews iv. 16). " We have an altar whereof they have no power to eat who serve the tabernacle " (ib., xiii. 10).

The Holy Eucharist is at once the means and the symbol of our union with Christ and of the unity of the Mystical Body of Christ. We receive Christ Himself Who imparts to us the supernatural vitality which we call grace or charity : the life of Christ, the life of His Mystical Body. And so we are made one with each other. " For we, being many, are one bread, one body : all that partake of one bread " (1 Cor. x. 17). The Eucharist is also the symbol of unity. The Eucharistic prayer of the Didache says : " As this bread, now broken, was scattered on the mountain-sides and, being gathered, became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom for Thine is glory and power through Jesus Christ forever " (Didache ix. 4). And the Church now prays : " Mercifully grant to Thy Church, we beseech Thee, O Lord, the gifts of unity and peace which are mystically symbolized in these offerings " (Secr. in Fest. Corp. Christi).

IV. *Sunday after the Ascension.*

THE SPIRIT OF TRUTH.

The Paraclete the Spirit of Truth.

Infallible assistance of God necessary if we are to have Christ's truth.

This assistance necessary even for natural truth.

More so to know the mysteries of God.

Hence we are secure through God's promise.

When our Lord promised to send the Holy Ghost to vivify, to strengthen and to guide His Church, He laid particular emphasis on the fact that the Spirit of God would teach the Church all truth (John xvi. 13), that He would be indeed the Spirit of Truth (ib., xv. 26).

Evidently Christ's teaching consisted of certain definite truths (cp. John vi. 61, 67-69) which He wished His Apostles and their successors in the Church to preach to the whole world (Matthew xxviii. 19-20; John xiv. 26; Romans x. 14-17; *et alibi passim*). Their teaching is to be received as the word of God Himself (1 Thess. ii. 13) under the threat of damnation (Mark xvi. 16). How could the preaching of mere men be the infallible word of God? Through the power of the Spirit of God, the Spirit of Truth, preserving them from error (Matthew xxiv. 24;³ Eph. iv. 14; *et al. pass.*) and bringing to their minds all things that Christ taught (John xiv. 26).

Truth, undoubting knowledge, especially regarding the Ultimate Reality which is God and our relations to Him, is necessary if man is to lead his life aright. Without it man must despair. Yet reason, magnificent instrument though it be and (in the abstract) infallible, is not sufficient. There must be a voice from God. There must be an infallible assurance such as Christ has given us in His Church. Even in the moral order in our own day we see nearly everything called in question. Moral principles which a hundred years ago were looked upon as self-evident are not only attacked but even scoffed at as ridiculous. The crimes enumerated by St. Paul in 1 Cor. vi. 9-10 and elsewhere are defended (though called by other names). Non-Catholic religious leaders give their support to murder under the name of "mercy killing"; fraud is "business acumen"; etc. There must be a voice from God.

Again, if Christ has given us a knowledge of God (John i. 18), of our supernatural life and of our supernatural destiny, it is only from God that we can have an assurance of truth on these matters for they are above reason. We must have a guarantee that the voice is from God even though it comes to us through man.

Hence we have no fear of being "tossed to and fro and car-

³ It is implied here that the elect cannot really be lead away from the truth

ried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive" (Eph. iv. 14) for we are "in the house of God, which is the Church of the living God, the pillar and ground of truth" (1 Tim. iii. 15).

Thankfulness for God's gift. Joyful submission and obedience to the Church as the voice of God.

V. *Whitsunday.*

THE HOLY GHOST IN THE CHURCH.

The Holy Ghost sent to guide the Church.

"The Gospel of the Holy Ghost."

To be with the Church for all time.

All the activities of the Apostles and the Church are guided by the Holy Ghost.

Necessary to remember that the work of the Holy Ghost in the Church is not confined to securing the Church's infallibility in teaching.

To-day's Gospel contains the promise of our Lord to send the Holy Ghost to strengthen and guide His Apostles and the Church. The Lesson, taken from the Acts, recounts the coming of the Holy Ghost in the form of fire, symbolising the transformation which He was to work in the souls of the Apostles. Every act of God in His creation is an act of all Three Divine Persons, not merely of One. But Our Lord Himself and the Apostles, inspired by God, attribute different activities to the Persons of the Blessed Trinity, activities which correspond to the ineffable relations of the Persons of the Blessed Trinity to each other and which we can only in a very small measure understand. Thus to the Holy Ghost is appropriated the direction of the Church and the sanctification of our souls.

The book of the Acts of the Apostles might be called the Gospel of the Holy Ghost. In the Church after the Apostolic age the guidance of the Holy Ghost is not less real and it is from the story of the Acts that we are to form an idea of the part which the Holy Ghost plays in guiding the Church.

When Our Lord promised the Apostles that He would send the Holy Ghost to strengthen them to carry out the work He wished them to do (Acts i. 5, 8) it is evident that He meant that this gift of the Holy Ghost was to be with the Church for all time: for not only will this new strength enable them to be witnesses to Him "in Jerusalem, and in all Judea and Samaria" but also "even to the uttermost part of the earth" (ib., 8). Indeed, the Apostles interrupt Him to ask whether He will "at this time restore again the kingdom to Israel" (ib., 6). Their minds were not prepared even now to be undeceived in their false expectation of the speedy establishment of an earthly messianic kingdom. Yet without dis-

couraging them too much our Lord answered definitely enough: "It is not for you to know the times or moments, which the Father hath put in His own power" (ib., 7).

And then "the days of the Pentecost were accomplished" (ib. ii. 1) "and they were all filled with the Holy Ghost" (ib., 4). The great drama of the Church had begun. Aflame with a new enthusiasm and endowed now with a divinely-given insight into all our Lord's teaching, the Apostles no longer thought of a worldly messianic kingdom. They now rejoiced that they had to suffer for the name of Jesus (ib., v. 40-41). They now preached Christ openly and boldly. How it had all happened St. Peter explained in the first sermon he addressed to the wondering crowds. "Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear" (ib., ii. 33). Throughout the Acts we are told that the words and activities of the Apostles and others who minister under their direction are guided by the Holy Ghost (ib., iv. 8; vii. 55; xv. 28; xvi. 6-7; *et passim*).

It is necessary for us in these days to recall the promise of the Holy Ghost given by our Lord to His Church. Our defensive attitude in face of Protestant and other non-Catholic surroundings has made us concentrate on that aspect of God's assistance which assures us of infallibility in the Church's exposition of Christian revelation. But the Holy Ghost's power in the Church extends to much more than that, as a cursory examination of history will show. In face of modern difficulties such as persecution it is encouraging to remember this.

NOTES ON RECENT WORK

I. DOGMATIC THEOLOGY.

BY THE VERY REV. CANON G. D. SMITH, D.D., Ph.D.

In *St. Thomas Aquinas on the Blessed Sacrament and the Mass*¹ Fr. F. O'Neill makes an interesting attempt to "put in a brief compass all that St. Thomas wrote in his Theological Summa on the Sacrament of Love, and to make him more easily understood by those who are reading him for the first time." The attempt is interesting, because there is no doubt that we shall make little headway in the task of acquainting our non-Catholic fellow countrymen with the saving truths of Catholic theology, until we are able to expound these truths to them in a language that they can understand. The fact must be faced that, philosophically and theologically, we do not speak their language. Much of our terminology is unfamiliar to them, and even where we have words in common, the meaning which we and they attach to them is seldom quite the same. But our theological language is not only unfamiliar, it is often harsh and forbidding. Why this should be, not all would explain alike. It may be that the arid formality of the Latin text-book, valuable though it is as an aid to accurate thought and expression, haunts us through life and gives to our theological speech an uncompromising rigidity which ill accords with the elasticity of the English tongue. Whatever the cause, it can hardly be denied that much of our Catholic theological writing in modern times fails to reach a high literary standard, and thus is not awarded the appreciation which is due to its solid merit.

With regard to Fr. O'Neill's book we must candidly state our opinion that it does not present the teaching of St. Thomas in an attractive form. The work under review is in effect an abridged and not very accurate translation of Questions 73-83 of the Third Part of the *Summa*, preceded by, and interspersed with, explanations by the translator. The net result is rather confusing. It is difficult at times to know whether what we read is the teaching of St. Thomas, or that teaching as represented by the opinion of the translator. It would perhaps have been better, after the example of the Dominican Fathers in their excellent translation, to allow St. Thomas to speak for himself. Take, for example, the following objection and reply, and consider the effect of the passage upon one "who is reading St. Thomas for the first time":—

¹ Pepler & Sewell.

"*Obj.* I. Bread is an artificial thing; therefore its form is an accident and remains after Consecration.

"*Reply.* Art can produce substantial forms that are not accidents (for instance, a brass frog or serpent), not by the power of art itself, but by the power of natural energies—as, for example, the substantial form of bread is due to the action of fire, and the matter to the mixing of the flour and water" (p. 25).

I venture to think that few theologians would recognize here the teaching of St. Thomas as it is found in the original, which runs as follows:—

"Dictum est enim quod facta consecratione, remanent accidentia: sed cum panis sit quoddam artificiale, etiam forma ejus est accidens; ergo remanet, facta consecratione.

"Ad primum dicendum, quod nihil prohibet arte fieri aliquid cujus forma non est accidens, sed forma substantialis; sicut arte possunt produci ranae et serpentes: talem enim formam non producit ars virtute propria, sed virtute naturalium principiorum; et hoc modo producit formam substantialem panis, virtute ignis decoquentis materiam ex farina et aqua confectam" (III, q. 75, art. 6).

Again the following:—

"*Obj.* III. 'There' and 'Thence' are numbered among the nine kinds of accidents: But Christ's Body is in this Sacrament with all its accidents; therefore, Christ's body is locally present in it" (p. 40).

might with advantage be compared with the Latin text, which begins:—

"Unde et ibi connumeratur inter novem genera accidentium" (Q. 76, art. 5).

And surely a correction is urgently needed in a footnote on page 28, where Fr. O'Neill writes: "For instance, in the words 'Qui conceptus est de Spiritu Sancto (Who was conceived by the Holy Ghost),' *de* denotes the *consubstantial cause*?" I have italicized the last two words; for that we should find in a commentary on the work of St. Thomas a statement to the effect that the Holy Ghost is the consubstantial cause of Christ, is, to say the least, very regrettable.

While we are on the subject of translations we may notice the appearance of the second volume which completes Dom Bede Rose's translation of *Dieu, Son Existence et Sa Nature*, by Père Garrigou-Lagrange.² For an appreciation of Dom Bede Rose's rendering we would refer our readers to the CLERGY REVIEW (Vol. X, No. 2, pp. 134-135), from which an isolated sentence

² *God: His Existence and His Nature*. Vol. II. 16s. Herder.

is quoted by the publishers among the "Press Opinions of the First Volume." It would be a mistake to conclude from that sentence that we wrote a high commendation of the English version. We must, therefore, repeat that it not infrequently fails to reproduce the clearness and logical cogency of the original.

*Maria Santissima*³ is a compendium, in some 700 pages, of Marian theology and devotion. The contents of this volume, previously published in the periodical *La Scuola dei fatti*, furnish a complete exposition of all that Scripture, theology, devotional writers and the pious practices of Catholics have to tell us about our Blessed Lady. Nor need the reader fear to find here the exaggerations which are sometimes so dear to the uninstructed devout, though they can hardly be pleasing to our Lady herself. The criterion which guides Don Gaspare de Stefani is that of objectivity, and his labours have resulted in a book which may be consulted with confidence.

The first part of the work—*Maria nell'Antico Testamento*—studies the prophecies and figures of our Lady which occur in the Old Testament. These are examined with scrupulous thoroughness, care being taken to illustrate them by their historical context, so that the literal meaning may be clear before their spiritual sense is explained. The theology occurs chiefly in the second part of the book, which deals with the life of our Lady. Especial praise is due to the clearness and simplicity of the author's theological exposition. Even the most difficult matters are explained in such a way that the layman can easily grasp them; and this lucidity is combined with a depth of thought which the theological reader will appreciate. With its wealth of detail and historical anecdotes this is a book which should prove invaluable to the preacher—if he can read Italian.

Under the title *Alpha et Omega*⁴ Dr. J. Moran gives us some selected theses from the treatises *De Deo Uno et Trino*, *De Deo Creante et Elevante* and *De Novissimis*. The author's purpose has been to expound and to prove the principal truths of Catholic doctrine on these subjects, and to avoid matters upon which there is controversy among theologians. His experience as a professor of dogmatic theology appears to have taught him that a multiplicity of proofs tends to dissipate the attention of the student; he therefore gives only one proof, a convincing proof, of each thesis, devoting special attention to the arguments from Scripture where these need exegetical explanations. As a textbook for seminaries it seems to present few advantages over those commonly in use.

³ *Maria Santissima . . . Esposizione della Dottrina e del Culto*. D. Gaspare de Stefani. Roberto Berruti, Turin. Lire 22.50.

⁴ Harrigan Press, Worcester, Mass., U.S.A. \$2; \$1.80 to Colleges and Seminaries.

II. PHILOSOPHY.

BY THE REV. T. E. FLYNN, PH.D., M.A.

It is a gratifying sign of the modern interest in scholasticism, to which attention has frequently been called in these Notes, to find a Catholic and a scholastic of M. Gilson's reputation invited to give the Gifford lectures. It is doubly gratifying to see how splendidly he has carried out his task. M. Gilson tells us that he was invited to define the spirit of mediæval philosophy. Nobody who is familiar with the part played by M. Gilson in recent discussions on the continent will be surprised to hear that he found himself "led to characterize it as the Christian philosophy *par excellence*." But "if the existence of a mediæval philosophy has been denied, the very idea of a Christian philosophy has been held to be impossible."

Here then are the two themes of M. Gilson's book¹ each supporting the other, and both comprehended by the title: (1) there exists a definite philosophic system which appeared in the Middle Ages, and (2) that system is rightly described as a Christian Philosophy.

Scholasticism, though so obviously beholden to its Hellenic predecessors, must not be identified with any of them. It is no slavish translation or restatement, no, not even of "The Philosopher." Its spirit is "the spirit of Christianity penetrating the Greek tradition, working within it, drawing out of it a certain view of the world, a *Weltanschauung*, specifically Christian."

There are those according to whom the history of philosophy presents a great gap between the last of the Greeks and the first of the moderns. They simply ignore the contribution of the Middle Ages as being no more than the "shreds of Greek thought more or less clumsily patching up theology." For this alleged historical fact certain philosophers account by the supposition that a Christian philosophy is a contradiction in terms. This attitude is necessary to the rationalist, but it is shared to some extent by certain neo-scholastics, for whom St. Thomas provides the unique example of a truly rational philosopher who is also Christian. According to these "Thomism . . . is nothing but Aristotelianism rationally corrected and judiciously completed; and there was no more need to baptize Aristotelianism in order to make it true, than there would be to baptize Aristotle in order to discuss philosophy with him" (p. 8).

In his attempt to resolve these problems M. Gilson has recourse to the historical method. Though St. Paul insists that Chris-

¹ *The Spirit of Mediæval Philosophy* (Gifford Lectures, 1931-1932), by Etienne Gilson, translated by A. H. C. Downes. pp. ix. and 490. Sheed & Ward. 15s.

tianity is not a wisdom but a way of salvation, he opens wide the door for a Christian philosophy: for "the effort of the truth believed to transform itself into the truth known is truly the life of Christian wisdom, and the body of rational truths resulting from this effort is Christianity itself. Thus the content of Christian philosophy is that body of rational truths discovered, explored or simply safeguarded, thanks to the help that reason receives from revelation" (p. 35).

In the development of scholasticism this influence is to be found. So (chapter II) neither Plato nor Aristotle ever arrived at the notion of the *one* God. "Greek thought, even in its most eminent representatives, did not attain to that essential truth which is struck at one blow, without a shadow of proof, by the great words of the Bible: *Audi Israel, Dominus Deus noster Dominus unus est.*" Again, to Moses is revealed the nature of God: *Ego sum qui sum.* And here is the foundation of the Christian philosophy of the divine essence. Thus, proceeds M. Gilson, there is but one God, and this God is Being, that is the corner-stone of the Christian philosophy, and it was not Plato, it was not even Aristotle, it was Moses who put it in position (p. 51).

The author pursues his theme through the various outstanding and characteristic elements of scholastic philosophy: contingency, analogy, causality, the problem of evil, the glory of God as the first cause and last end of all human activity, personality and the principle of individuation, the full implication of the knowledge of self, the intellect and its object, the will and its object, free will, morality. Such are the great questions which M. Gilson puts in their historical setting, showing how mediaeval philosophers treated them, by assimilating and rectifying Greek thought under the influence of revelation.

Every one of these themes is important in the work of the Schools, and it is not too much to say that for the study of every one of them light and leading will be found in M. Gilson's masterly exposition. We have reason to be grateful to him. Whether one agrees with his conclusions or not, whether one accepts his central theses or not, one cannot but admire the massive learning, the philosophic insight and the artistic skill that have gone to the making of this fine book.

And M. Gilson has every reason to be grateful to his translator, who has done his work so well that one would hardly suspect a foreign original. But once, at least, Homer nods, and nods so vigorously and unexpectedly that the reader rubs his eyes and wonders if it is he that sleeps. The rendering of what must be "inamissible" appears as "inadmissible" on p. 313 (thus making nonsense), and as "inamissable" on p. 316 (thus misspelling a rather rare word). But this is only a trivial and rather amusing blemish in what is undoubtedly a remarkably successful translation.

With considerably less pleasure we must now turn to another big work, big in every sense of the term, Mr. E. I. Watkin's *Philosophy of Form*.² Setting out to study the "nature, value and species of contemplation" he realized that contemplation is "an intuition of form" and he was thus led "to consider the metaphysical character of form which makes the world of our experience what it is, so that we can know objective reality only by apprehending its form." His aim is to challenge the attitude of mind which reckes little of contemplation and thinks that "we should live rather than think about life, master the world by action, not brood inactively upon its meaning." It is a noble aim and a timely task, brilliantly accomplished. As the theme develops one cannot but be impressed by the breadth and penetration of the author's vision, by the distinction of his writing and his flashes of wit.

He considers successively the relation between contemplation and action, contemplation as the source of freedom and beauty, contemplation and sociology; and, in the second part of the book, four different species of contemplation, axiological, speculative (scientific and metaphysical), æsthetic and religious.

Over and over again he sheds a flood of light on the dark places of common experience. The sections I have most enjoyed are that on Sociology (and here one finds many points of contact with the conclusions of M. Maritain and of Mr. Christopher Dawson which I have dealt with in another section of this number) and that on Æsthetics.

But in the opinion of the present reviewer all this imposing edifice is built upon sand. It is all, very properly, established on the first chapter, entitled "Matter and Form." Now Mr. Watkin, in his introduction, professes that his philosophy is in the tradition of the *philosophia perennis*, but he immediately makes it clear that he owns no special allegiance to the Angel of the Schools. Of course, nobody will suggest that the writer of a book of this sort must always consider himself bound to follow St. Thomas in questions where such other masters as St. Bonaventure or Duns Scotus propose a different solution. But it seems to me that the writer goes far beyond any such liberty as this. When you consider his definitions of matter and form, his idea of substantial form, his spiritual matter, his expression of the doctrine on the principle of individuation, you may feel that he has abandoned St. Thomas without making very sure of the implications of rival doctrines. The position seems to be well summed up in the sentence: "Here also I must depart from St. Thomas to share what would seem to have been the view of St. Bonaventure" (p. 35). His introduction of the concepts of kinetic and potential energy seems to me to make the confusion worse confounded. I have read and re-read this first chapter and frankly I have no use for it. As I have suggested, the author rests upon it throughout in the development

² pp. xxix. and 424. Sheed & Ward. 16s.

of his theme, but as I have found so much to admire in the rest of the book I would fain believe that this connection is not so vital as Mr. Watkin's exposition would suggest. In view of the most recent words of the Holy Father concerning scholastic philosophy, "ad Angelici Doctoris rationem, doctrinam et principia," which "Leo XIII has called the *philosophia perennis*," I feel that it cannot be considered impertinent to insist on this aspect of a book of philosophy written by a Catholic author and published by a Catholic firm.

Mr. Reginald Dingle's book, *The Faith and Modern Science*,³ is not addressed to experts in theology or modern science. But it does give a very readable and accurate account of the conflicts which still rage in the common territory between the two disciplines. The subjects treated are the new physics, idealism, existence and nature of God, miracle, moral problems encountered in medical practice, the new psychologies. The writing and the method are professedly popular, but that does not mean that there is any looseness of thought behind the treatment. For the most part the writer is scrupulously fair to the opponents' point of view. He has with distinct success accomplished what he set out to do.

The indefatigable Dr. Messenger has given us a translation of M. de Wulf's sixth French edition of the *History of Mediæval Philosophy*.⁴ This is described as "practically a new work" and M. de Wulf in his Introduction tells us that there are two important innovations: one of treatment, involved by a new interpretation of the Middle Ages, the other of terminology in the use of the word "scholastic." There has also been a rearrangement of the valuable feature of the Bibliography.

The Chemistry of Thought, by Claude A. Claremont,⁵ is so called because its author has set out to determine the various elements which in their combinations are found in all thought processes. The elements are: the Complex Unit; the Psychic event by which complex units become combined; the element of associative recall; the direct perception of causation; the conative element—aim, intention, wish; the "manipulative" element; the "character" element. The book professes to be a work of strict science, unblemished by philosophy. Mr. Claremont draws much of his inspiration from the Montessori method (he is the Resident Director of the Montessori Training College, London), and his references to that method I have found the most interesting part of the book; but he also passes in review various phases of the new psychology. He is clear and definite in his writing, but I have felt that he was unduly prolix.

³ Burns Oates & Washbourne. pp. xvii. and 195. 5s.

⁴ Longmans Green & Co. 12s. 6d.

⁵ George Allen & Unwin, Ltd. 8s. 6d.

III. HISTORY.

BY THE REV. PHILIP HUGHES, L.Sc.Hist.

From the pen of Dr. James Mackinnon, who for so many years was Regius Professor of Ecclesiastical History in the University of Edinburgh, comes the final volume of a trilogy on Early Christianity. It is called *From Christ to Constantine, the Rise and Growth of the Early Church*.¹

It is a well built volume, written in a readable style, indexed, and provided with a good apparatus of references to the sources used by the author. A book then to which the ordinary educated man who is not a specialist in these matters may very well look for guidance, a book that may be expected gradually to find its way into the libraries as a standard authority. It is not, however, a book that can be recommended except as the very readable and very partial statement of a particular point of view.

There is, of course, nothing wrong in any man's sitting down to write an account of the way in which he, and others like him, think things happened—so long as he takes care to make clear to the reader what he is doing. It is our chief complaint against Dr. Mackinnon that he presents to the unsuspecting general reader a purely partisan view of the case without any hint that he is merely giving the opinions of a particular school, and, a complaint akin to this, that he makes scarcely a single reference to scholars, at least as important as those whom he does quote, whose conclusions traverse the entire witness of his lengthy work.

His aim, he tells us, is "to delineate the process by which the primitive community founded by Christ developed in the course of the three centuries between Christ and Constantine . . . into the universal and highly organized religion known as the Catholic Church" (p. vii.). What he actually achieves is something considerably less valuable, namely to give an account of those centuries according to the theories of the Liberal Protestant and Modernist Theologians of the day.

Thus Christianity as a redemptive religion is not unique in its kind, and we are told that "Most modern writers are agreed on the affinity between the mystery religions and Christianity, and their importance as, to some extent, a preparation for it." A list of modern writers is given to justify the statement. Catholic scholars are conspicuously absent from it.

The Jewish Diaspora, again, was a fellowship, a Church welcoming the alien to its membership, an anticipation of the Christian Church in its democratic, non-sacerdotal constitution. We are not then surprised to be told that "It is only in the first Gospel that Jesus speaks of the Church. The two passages

¹ Longmans Green & Co. pp. xi. and 584. 18s. net.

in which He thus speaks are, however, of questionable authenticity" (p 59), and the only hint that there is any scholarship that would refuse to accept this statement is a solitary reference to Mgr. Batiffol who, we are told, "assumes" the authenticity of these texts. This is a quite unsatisfactory reference because at the place cited Mgr. Batiffol deals with the matter only incidentally, in treating of something altogether different.

St. Peter is, of course, a personage of secondary importance. The whole of the New Testament is proof that he never exercised any supremacy over the other apostles. Though a leading apostle and, in the earliest period, the most prominent, ultimately he becomes almost a furtive figure, the hero of romance and legend. However, he had natural good qualities and these, together with his intimate association with our Lord, helped when, in later ages, the Roman bishops began to build up their supremacy around his memory. "There is already a trace of the tendency to raise him to a supreme position in the saying attributed to Christ in the 16th chapter of the first Gospel.

The author is the complete subjectivist when evidence crosses his private judgment. Thus the appalling picture of Pagan morality in Romans "is doubtless an exaggeration." St. Paul (we muzzle comment) "fails to see that the recognition of the divine in the universe which underlies [this] idolatry, might impart a moral value and stimulus to life. . . . Moreover, he ignores the practical influence of an elevated ethic like that of the Stoics. . . ." (p. 147).

Marriage again appears to St. Paul "in no higher light than as a concession to the weakness of the flesh. . . . He does not sufficiently realize the ethical aspect of marriage, and in this respect reflects the current view of it as a thing of the flesh" (p. 153).

There is not space here to give more than these few specimens of Dr. Mackinnon's matter and manner. We complain of neither—we merely protest that to set this down as though it were the version of the story universally accepted by experts, the only version possible for reasonable men, is not fair to the reader for whom this book, so learned in appearance, is meant.

There is another interpretation of the facts, an interpretation moreover that never feels the need to suppress and mutilate the evidence in order either to fit it to pre-ordained theories or to escape unpleasant conclusions. A book that quotes at every turn all the learning of German rationalism and that never so much as makes mention of, say, Lagrange, Lebreton, de Grandmaison, Prat, Amann, Bardy, Galtier or Tixeront, to name eight scholars only of the very first rank, that omits them, to all appearances, for no other reason than that they happen to be inconvenient witnesses against the author's thesis, is not

really history at all. Dr. Mackinnon's imposing book is, upon examination, mere party pamphleteering.

Why then deal with it here at such length? Because it is eminently readable, and because to the general reader, necessarily unfamiliar with the sources and authorities of the subject, it presents itself as a resumé of the latest conclusions of scholars. And, while there are but few general readers whom discussions of Scripture problems or theological antinomies attract, there are very many who are fascinated by whatever relates to the historical origins of religion, and amongst them Catholics. Taking one university with another there will be, I hazard the guess, at any given time a matter of nearly 3,000 Catholic students in the non-Catholic universities of this country. There are, besides, the thousands of other Catholics anxious to know, sometimes from natural curiosity, sometimes in order to find ammunition for the never-ending debates that go on, apparently in every office and workshop once a Catholic finds his way in.

We cannot, unless they have a mastery of foreign tongues that is not the usual equipment of youth, initiate them into the study of early Christianity with any Catholic book that will compare with the one just revised. As yet it is taking us all our time to produce elementary text books. I seriously consider this book of Dr. Mackinnon's as a possible source of very great mischief.

From Dr. Mackinnon's *ex parte* statement it is a relief to turn to real history and to the book which, were it in English, would laugh such books as the Edinburgh professor's out of all chance of a hearing. This is the second volume of the new General History of the Church published by Bloud & Gay.² Here, in 500 pages of grand octavo, Fr. Jules Lebreton, S.J., and M. Jacques Zeiller of the Sorbonne tell the story—the whole story—of the development of Catholicism from the end of the second century to the conversion of Constantine. It is the most complete, the most critical and the best documented general account any Catholic has so far attempted. Generally speaking Fr. Lebreton takes the more theological parts of the story for his share, and we owe to his great learning and long practised pen fine studies of Gnosticism, of Tertullian, of St. Cyprian, and, above all, of Origen. M. Zeiller's share is to tell of the Church's relations with the world in which it grew, the different persecutions, the gradual expansion over Asia Minor, Africa and Western Europe and to describe Catholicism as the life of these heroic generations. These authors know both sides of all the questions they discuss. They cite without hesitation the supporters of views that contradict their own and they give reasons for their preference. No text is strained, no view muzzled. This is history, model history, and the authors are Catholics. *Gaudeamus.*

Mgr. Victor Day, of Helena, Montana, and Fr. Francis S. Betten, S.J., of Marquette University, have combined to produce

² *Histoire de l'Eglise de la fin du 2 siècle à la Paix Constantinienne.* pp. 511. 50 francs.

an English version of the life of St. Boniface, written many years ago now, by one of the most famous Belgian historians of his generation Godefroid Kurth.³ Mgr. Day is responsible for the smooth and very readable translation and Fr. Betten merits our thanks for the additions and notes that bring the work abreast of the latest historical scholarship. Of St. Boniface it has been said, by one of the most learned and one of the most sober-spoken of modern Catholic scholars,⁴ that his influence on the history of Europe was greater than that of any other Englishman who ever lived. One of our own saints, too little known among us, should, thanks to the piety of these two American scholars, begin at last to come into his own in the land that reared him.

³ Published by Geo. E. J. Coldwell, Ltd., London. pp. xii. and 178. 8s. 6d.

⁴ Cf. Christopher Dawson: *The Making of Europe*, pp. 210-11.

QUESTIONS AND ANSWERS

MASS IN A PRIVATE HOUSE.

Under what circumstances can permission be granted to say Mass in a private house? Can this form part of the Celebrations for opening a New Residence? Who can grant this faculty or privilege? (D.B.)

REPLY.

Canon 822, §1: "Missa celebranda est super altare consecratum et in ecclesia vel oratorio consecrato aut benedicto ad normam iuris, salvo praescripto can. 1196." §4: "Loci Ordinarius aut, si agatur de domo religionis exemptae, superior maior, licentiam celebrandi extra ecclesiam et oratorium super petram sacram et decenti loco, nunquam autem in cubiculo, concedere potest justa tantum et rationabili causa, in aliquo extraordinario casu et per modum actus." Canon 1196 is concerned with private oratories and is not relevant to the issue raised.

The substance of our reply to this question is contained in §4 of the canon: it is entirely a matter for the discretion of the Ordinary, who may grant the request for Mass in a private house or refuse it, while observing the restrictions imposed upon him by law.

(a) He may grant permission only *per modum actus*, a phrase used in papal documents as far back as 1856 and now incorporated in the Code. Some authors interpret this to mean that permission could not be given permanently and indefinitely, but that it could be given as often and as long as the urgent cause continued: "concedere facultatem per modum actus est illam concedere, non per modum habitus, seu in perpetuum, aut indefinite (ut ante Tridentinum faciebant Episcopi) sed vi causae transeuntis, et quamdiu durat haec causa. Unde extante causa urgenti de qua supra, episcopus concedere poterit facultatem celebrandi, non tantum una vel altera vice, ut quidam volunt, sed tempore quo durabit causa; quod alioquin tempus erit necessario breve, quia quod est urgens non duret."¹ Gasparri, on the other hand, gives the weight of his great authority to a stricter interpretation "Huic igitur doctrinae adhaerere debemus; quae hoc jus in episcopis non admittit, nisi ex magna et urgenti causa, et quidem pro una aliave vice, non autem pro toto tempore quo causa magna et urgens perduraverit."² A decision of the Codex Commission, October 16th, 1919, directed that §4 of Canon 822 was to be interpreted strictly, "restrictive," and some writers conclude from this that

¹ Many, *De Locis Sacris*, §82.

² *De Eucharistia*, Vol. I, §225.

Gasparri's interpretation must now be given to the words "per modum actus."³ Coronata retains the more liberal view: "tandiu autem actus extenditur quandiu causa justa et rationabilis durat,"⁴ and we are of his opinion.

(b) The reasonable cause is further explained by the words "in aliquo extraordinario casu." We fear that the opening of a new private residence cannot usually be considered "an extraordinary case"—it is a matter for the Ordinary's judgment. The Holy See has given an indication of what is a suitable case for the exercise of the Ordinary's judgment in a reply of S.C. *De Disciplina Sacramentorum* sanctioning Mass in a "camera ardente" where special reasons exist: "Utrum Ordinarius vi canonis 822 §4 permittere possit Missae celebrationem domi praesente cadavere in loco vulgo camera ardente? Resp. Negative, nisi agatur de casu aliquo extraordinario, extante iusta et rationabili causa, etc. . . . Casum extraordinarium haberi, unaque simul justam et rationabilem causam, occasione obitus episcopi residentialis, seu loci Ordinarii, aut personae e principe familia, aut aliter insignis obmerita et benefacta in Ecclesiam vel in rempublicam vel ob munificentissimas elargitiones in pauperes et egenos . . . dummodo semper debitae exequiae expleantur in ecclesia."⁵ The answer permits as many as three Masses to be said on such an occasion. The authors suggest other instances of "extraordinary" occasions, for example, the case of a priest who is forced to live in some place where there is no oratory. The sickness of the priest's parents is rightly rejected as an insufficient cause, but we have often heard of a priest obtaining permission to say Mass in the house where his parent is dying.

(c) "nunquam in cubiculo." Permission may never be given for Mass to be said in a bedroom, and the prohibition has often been repeated. The most that may be allowed is to celebrate Mass in a neighbouring room. "Nunquam potest missa celebrari in cubiculo seu in cella dormitoria. Oportet sit in alio loco decenti et ab usu domestico alieno. Posset tamen fieri in loco (v.g. in cubiculo) ad cellam dormitoriam aegroti contiguo, ita ut missae sacrificio assistere valeat aegrotus."⁶

Added to the reply of May 3rd, 1926, is an official annotation by the Secretary deprecating the custom of having baptisms, marriages, etc., in private houses instead of in churches: "Est conatus quidem ad laicizandas—sit venia verbo—caeremonias ecclesiasticas. . . . Codex huic infirmitati plurimum resistere conatus est (cf. Canons 773, 1109, §1. 2), sperandum est, cum fructu. Hinc casus isti non sunt multiplicandi, sed pro viribus restringendi."

In this statement, we have had in mind the common law of

³ *Irish Ecclesiastical Record*, 1925, Vol. XXV, p. 426.

⁴ *Institutiones Juris Canonici*, II, §70.

⁵ May 3rd, 1926.

⁶ Brys in *Coll. Brug.*, 1932, p. 482.

the Church and not those places, such as Ireland, where the practice of Mass in private houses, with the Ordinary's permission, is justified by immemorial custom and governed by local statutes. E. J. M.

RECEPTION OF HOLY COMMUNION.

Is it lawful for the faithful to receive Holy Communion at any time of the day, providing they are fasting, and their request is reasonable? (V.)

REPLY.

As explained in the January number, 1934, p. 68, the custom of communicating outside of Mass is unliturgical but is not forbidden. The restrictions as to the time of reception are:

(1) Holy Communion may not be administered, even with a reasonable cause, immediately before or after *Missa Solemnis*, *Missa Cantata*, and *Missa Conventualis*. This is permitted only before or after *Missa Privata*.¹

(2) Unless there is a reasonable cause for acting differently, Holy Communion should be received only at those times at which Mass can be celebrated, that is to say, before mid-day. Canon 867, §4, which formulates this well-understood rule, allows for exceptional circumstances "nisi aliud rationabilis causa suadeat." It is not a very practical provision, since it would rarely happen that a person would be keeping the fast through the afternoon or evening. But it is possible, for example, in the case of a worker on a night-shift, that the afternoon is not merely a convenient time but the only time. There is a reasonable cause and the only precaution necessary is to avoid the scandal which might arise if it were thought that Holy Communion was being received not fasting. "Justa existente causa communicare possunt fideles ieiunii non tantum horis matutinalibus, sed etiam post-meridianis, dummodo tamen inde non oriatur scandalum aut admiratio populi. Prohibitio non celebrandi Missam post-meridiem non ita stricte se extendit ad dispensationem communionis."²

The problem may sometimes be whether such a request is reasonable. The faithful may think it is, the priest may think it is not, and the matter is one which can only be decided by the Ordinary. The following case was recently put to the *Congregation of Rites*: A convent chaplain was expected to give Holy Communion to the religious on Sundays at 6 a.m. and return for the sung Mass at 10 a.m. In his view this was all wrong, for Holy Communion should rightly be *intra Missam* and a religious community should give an example of charity towards the priest. In their view, the request was reasonable because they could sing the Mass better after breakfast, and a sung Mass at an early hour would leave the whole morning

¹ S.R.C., n. 4177, ad 3.

² Prümmer, *Theologia Moralis*, III, §221.

without a religious function. The answer of the Congregation was "episcopus utatur jure suo."³

E. J. M.

SUICIDE AND CHRISTIAN BURIAL.

Recently a novelist who had given up her faith and had apparently "re-married" while her first husband was alive, was found dead with a gas-tube in her mouth. There was no doubt that she had deliberately committed suicide. It was announced in the Catholic Press that a Solemn Requiem Mass had been sung over her remains. The excuse (as reported in the Press at the time) being not that she was of unsound mind, or had shown any signs of repentance, but that she had shown some inclination to return to the faith by visiting convents! The suicide was referred to as "tragic circumstances," and the writer expressed his relief that there had been no insuperable obstacle to Catholic burial.

Yet St. Thomas (in his *Summa*, II, 2-64, art. 5, no. 2) states that suicide is a greater crime than murder, and in view of that fact that it is so common in this country, there is danger in my humble opinion that, if we palliate this crime, suicide may by many of our own people be looked upon as a virtue.

(FIDELIS).

REPLY.

"In poenis benignior est interpretatio facienda" Canon 2219, §1. The crime of "suicide" in this case must be kept distinct from that of "apostasy." Coroners' juries usually record a verdict of "unsound mind" which, if true, excuses from the penal consequences. In cases of sudden death the Church is accustomed to be indulgent and to accept, in place of explicit repentance, some equivalent sign. On both of these counts there is always an ample margin of doubt. Presumably the priest responsible acted in accordance with instructions from his ecclesiastical superiors. We can and must suppose that the competent authority rightly decided in favour of a lenient judgment, after considering all the facts of the case, and with due regard for the avoidance of scandal.

The same process of reasoning moved by the authorities to allow recently the *Requiem* of a person whose remains, as reported in the Press, were subsequently cremated. It was a death-bed reconciliation and there was not time to alter the dispositions of the will, which the non-Catholic executors carried out according to the instructions of the testator.

E. J. M.

RECONCILING CONVERTS.

The English translation of the Profession of Faith needs to be very much simplified. I am quite convinced that at present a considerable number of our catechumens have a very vague

³ *Documentation Catholique*, June 8th, 1935, n. 753, col. 1465, quoting a local ecclesiastical journal of Metz.

idea of the meaning of the following words, even though they have been thoroughly instructed :—

- (a) The personal union of the two natures : the Divine and the Human.

The Divine Maternity of the most holy Mary.

- (b) The Primacy not only of honour, but also of jurisdiction, etc.
 (c) The authority of Apostolic and Ecclesiastical traditions of the Holy Scriptures which we must interpret and understand only in the sense which our holy Mother, the Church, has held and does hold, to whom alone it belongs to judge of their meaning and interpretation. "And everything else that has been defined and declared by the sacred Canons and by the *oecumenical* Councils, etc."

In fact, whether rightly or wrongly, I have in many instances tried to simplify these expressions while keeping the true meaning, but it is not for me to suggest the text of a simpler version. It must come from authority. (FIDELIS.)

REPLY.

Certainly, any change in the rites and ceremonies set out in our "Ordo Administrandi" must come from ecclesiastical authority. It is admitted that the less educated are quite unfamiliar with some of the expressions in the Profession of Faith which they are required to make. But it should not be impossible to explain the substance of the declaration.

- Thus (a) Our Lord is God and Man. Mary is the Mother of God.
 (b) The Pope governs the whole Church, including the bishops.
 (c) The Church, by her living voice, teaches all men with authority. *Oecumenical* means "general."

If, for the sake of argument, even this much cannot be explained to an unusually ignorant person, the situation seems to differ in no way from that of a small child who recites the Apostles Creed, with faith and devotion, even though the words "conceived of the Holy Ghost" or "Resurrection of the Body" are not at all understood.

E. J. M.

STATIONS OF THE CROSS.

The recent changes in the prayers to be said for the Pope's intention have led to confusion concerning those recited after the Stations. What is the minimum of vocal prayer for the Pope's intention in order to gain the Indulgence? (C.C.)

REPLY.

It is a common practice in our churches to pray for the Pope's intention after the Stations of the Cross. But prayer for the

Pope's intention is not among the conditions for gaining this indulgence. If the people are accustomed to certain prayers it would be better, perhaps, not to omit them. The conditions for gaining the indulgence, when the devotion is not performed before properly erected Stations but with the use of a crucifix specially blessed for the purpose, include the recitation of *Pater, Ave* and *Gloria* once for the Pope's intention.¹ Perhaps this is the origin of the notion, which is widely held, that prayer for the Pope's intention is necessary even when the Stations are made in the normal way.

E. J. M.

MISSA PRO POPULO.

In writing (C.R., XI, 158) "in 1858, long before the obligation of the 'Missa pro Populo' existed" in England, E.J.M. seems to have overlooked the fact that the obligation was *considered* to be in existence at that time. The evidence may be found in the Letter from Propaganda of December 3rd, 1866 (printed in *Decreta IV, Conc. Prov. Westmon.*, p. 88), which declared that in fact there was no such obligation. It is not unlikely that this mistaken idea gives the key to the meaning of the words "ad instar Paroeciarum" in Decree 3065, S.R.C., to which E.J.M. refers.

(J. L. WHITFIELD.)

REPLY.

We had overlooked the fact to which our correspondent draws attention, and nothing certain can be drawn from the text in n. 3065 supporting our view that *Missa Paroecialis* has no very strict meaning. Other decrees of S.R.C. are not open to this objection, as n. 3128, which decides that the parish priest should fulfil his obligation *privatim* when the parochial Mass is being celebrated by his assistant. Hence Cappello: "An requiratur ut Missa pro populo ea sit quae paroecialis dicitur quaeque diebus festis in commodum fidelium celebratur. (Resp.) . . . quare si parochus non celebrat Missam paroecialem, sed privatim, ipse applicare debet, non vero sacerdos qui Sacrum paroeciale facit."¹

E. J. M.

EVENING MASS.

The feeling is abroad, though many hesitate to express it, that the time has come when it would be for the good of religion to be able to hear Mass in the evening. Are there any recent examples of permission being obtained for this practice? (R.S.)

REPLY.

It is a matter which is sometimes broached in the periodicals and, no doubt, the editors of this REVIEW would welcome

¹ S. C. *Indulg.*, September 16th, 1850. Later decrees, March 25th, 1931, and October 20th, 1931, provide for sick people who are unable to recite twenty times *Pater, Ave* and *Gloria*, as required by the decree of September 16th, 1850, and no mention is made of prayer for the Pope's intention.

¹ *De Sacramentis*, I, n. 654.

correspondence on the subject. As far as we are able to ascertain, permission is not given except for the very gravest reasons and two examples may be cited—both in countries which are at present suffering persecution.

(1) An indult of November 25th, 1929, granted by the *Pontifical Commission for Russia*, permits Mass to be said and Holy Communion to be received in the afternoon or evening provided the fast is observed for at least four hours previously.¹

(2) It is likely that a similar faculty for evening Mass exists in Mexico. The episcopal extraordinary faculties, granted during the time of persecution, permit the faithful to receive Holy Communion not fasting, provided they abstain from food and drink for one hour, at least, whenever it is possible for them to foresee the occasion of communicating.²

E. J. M.

ORNAMENTED ALBS.

Are there any regulations restricting the use of ornamentation on the alb? The custom seems to be growing of adding, not only lace or worked embroidery, but coloured patterns corresponding to the colour of the vestments. (V.)

REPLY.

There is no special regulation on the matter. The law requires the garment to be white and clean and this suffices. It may be ornamented, either "apparelled" in the mediæval manner, or embroidered with coloured thread, or furnished with lace. The latter process is, in our view, objectionable because it appears that the alb, which should reach to the feet, is correspondingly shortened according to the width of the lace. The other methods are not open to this objection, and the only restriction is to avoid anything which appears effeminate or in bad taste.

A decree of December 5th, 1868, permits this ornamentation to take the form of crosses, chalices, angels and other sacred objects.¹ Another one, June 16th, 1893, permits canons to use "alba ornata fimbriis seu reticulo a cingulo deorsum," a mysterious addition which seems to consist of tassels or fringes. All these things are permissions or tolerations; "regulariter," if such ornamentation is used, at the base and on the sleeves of the alb, the colour should correspond with the colour of the vestment.²

E. J. M.

¹ *Documentation Catholique*, June 8th, 1935, n. 753, col. 1466.

² *Facultates Extraordinariae*, II A, as given in the Mexican journal *Christus*, January, 1936, p. 5.

¹ *Decreta Authentica*, 3191, ad 5.

² *Decreta Authentica*, n. 4186, ad 3.

ROMAN DOCUMENTS

BY THE VERY REV. MGR. J. MOSS, D.D.

MATERNITY TRAINING FOR SISTERS IN RELIGION.

An Instruction has been issued by the S. Congregation of Propaganda with regard to the maternity training for Sisters who work in the missions. The following is a translation of the text of this most important document :

" It has been the constant and sedulous practice of this Congregation to harmonize the character of the Apostolate with the varying necessities of times and places. At the present time many Ordinaries of Missions have of their own accord forwarded documents to the Holy See concerning the necessity of providing more suitable assistance for the welfare of mothers and infants. In certain districts of Africa some tribes are daily decreasing and will be brought to extinction unless they are helped by more efficacious care of the lives of mothers and infants. In other places, through neglect of the elementary principles of health, children are dying in large numbers even in the first days of life. The civil authorities and the non-catholic sects in these parts are turning their minds and attention earnestly to this matter, and some governments are not admitting Sisters (Nuns) into hospitals unless they are fully qualified nurses.

" Already through private counsel there have arisen here and there Sodalities for the saving of mothers and children, and it is necessary, as soon as possible, to co-ordinate these and give them a definite discipline.

" The Congregation, therefore, giving this very urgent necessity of the Missions that consideration it deserves, after having obtained the necessary powers from the Holy Father, by Divine Providence, Pope Pius XI, and after consultation with the Congregation of Religious, has considered it opportune to issue the following regulations and instructions.

" It is greatly to be desired that new Sodalities of Sisters should be founded who will devote themselves, with the necessary precautions, to the care of mothers and infants who are in danger. These much-desired Institutes should be formed according to the norm of common law.

" Moreover, it will be pleasing and acceptable to the S. Congregation, if, in the Religious Institutes already existing, groups of Sisters are formed who will give themselves up to the aforesaid work. If the matter demands it, opportune regulations will be added to the Constitutions of the Institutes dependent upon the Sacred Council.

" What has been laid down above, however, is subject to the following conditions :—

" (a) It is not necessary that *all* Religious women should take up every kind of nursing. They can have subject to them native lay-women, nurses duly qualified, and joined to the Institute in a common life and spirit.

" (b) No Sister can be obliged by her Superiors to take up the work of midwife, but only those Sisters who by free choice desire to take up this special work of missionary charity.

"(c) These new duties require an adequate knowledge of medicine and a special training of soul. It is necessary, therefore, that Sisters should obtain public diplomas either in medicine or nursing; but especially they must be strengthened and safeguarded by special helps, which spiritual helps are to be determined by the Superiors. In giving these special medical aids they must realize that they imply the holy exercise and merit of charity since, while relieving bodily pain, they open the way into the soul for the grace of Redemption. It is well to recall the phrase of St. Francis de Sales that charity is a vigilant guardian of chastity.

"(d) It is necessary that Sisters in order to obtain their diplomas should attend Catholic nursing homes and universities, and, if these are wanting, then hospitals under Catholic management. If, however, they cannot attend Catholic nursing homes and universities, the Sister, having obtained permission of this S. Congregation, can frequent lay nursing homes. The candidates should frequent these hospitals in twos at least, and as far as may be necessary, in modest lay-dress; they should live in religious houses where they may have daily at hand spiritual helps and safeguards.

"(e) In new Institutes, however, which will give themselves up, *ex professo*, to this care of mothers and infants, the candidates should complete these studies before they take their perpetual vows. In Institutes already existing this regulation is to be borne in mind and as far as the constitutions allow, is to be observed.

"With regard to practising as a doctor or surgeon for missionaries, this is regulated by the prescriptions of Canon 139, C.I.C., and the Indults which this Congregation is accustomed to grant.

"Given at Rome from the Congregation of Propaganda, the 16th day of February, 1936.

"(Signed) PETER CARD. FUMASONI-BIONDI, Prefect.
CELSUS COSTANTINI, Archbp. of Theodosia, Sec."

No one can deny the importance of this document for the missions. Already it has been given to the various Procurators of the Orders and Congregations in Rome to forward to the heads of their respective missions. Lest there should be any misunderstanding concerning the object of this instruction, it is to be observed that the assistance spoken of refers also to that given "*etiam in partu*." These words were originally embodied but left out, as it is sufficiently clear from the text that the training refers to qualified midwives and therefore to complete assistance in all maternity cases. The matter has been under consideration for some time and, to avoid the inevitable loss of efficiency in the mission-field which otherwise would have accrued, the Congregation of Propaganda has at last issued these instructions.

BOOK REVIEWS

St. Peter Canisius. By J. Brodrick, S.J. (Sheed & Ward. pp. 859. 25s.)

Fr. Brodrick may congratulate himself at the close of the immense task this *Life* must have been, that he has produced a work of the very first importance to whoever wishes to study the Catholic reaction in Germany in the sixteenth century. "How it was that Protestantism did so much," wrote Lord Macaulay nearly a hundred years ago, "yet did no more, how it was that the Church of Rome, having lost a large part of Europe, not only ceased to lose but actually regained nearly half of what she had lost, is certainly a most curious and important question." We are not going to claim that St. Peter Canisius is the answer to that question, but undoubtedly had the saint never lived, had his superiors sent him elsewhere than into Germany, certainly that Catholic reaction would never have gone so far. For it was St. Peter's devotedness, his patience, his longsuffering, his unquenchable hope, his honesty and simplicity, that held together through the most critical quarter of a century of all, the complex and conflicting forces of Catholicism in Germany.

Thirty years after Luther the German bishops were still, in the main, mere secular princes, the clergy shiftless, ignorant and dissolute, the laity—inevitably—apathetic. The different Catholic princes, whatever their desire to save for Catholicism the lands which so far had not fallen to heresy, were never free from the political necessity that worked for compromise with the Lutheran princes, and in face of the Turkish peril, the Lutheran was, indeed, a welcome ally. The task of the legates and nuncios whom Rome sent to direct the reaction, a remarkable succession of great men whose achievement lies securely buried under the great mound of Pastor, was therefore difficult in the extreme. They had to arouse the bishops and clergy to a reform of life and a new apostolic zeal, they had to urge upon the harassed princes the duty of preserving the faith inviolate at the cost of no matter what political loss, and they had to moderate the accidental rigorism in which Rome had clothed her defence of the ancient faith. To all this succession of nuncios—as to bishops and princes—Canisius was the experienced missionary, personally conversant with every phase of the ever-shifting complex whole, whose practical advice never failed to be right.

This immense service of interpreting to one another the Roman headquarters, Rome's local envoys and the commanders in the field to whom they were accredited, was, of course, a task additional to the daily round that awaited the saint in these years (1555-1569), when he was the pioneer Provincial of his order in Germany. That daily round meant the years of drudgery and heroic poverty in which, facing seas of disappointment and broken promises, he built up the Society's

work in the Rhineland, Southern Germany, Austria, Bohemia, Hungary and Poland. Before he died there were over a thousand Jesuits in Germany and six hundred more in Poland. Everywhere he founded colleges—the famous Jesuit schools for boys which, after the missions to China and Paraguay, are perhaps the chief title to glory of the “old” society. Cologne, Vienna, Prague, Munich, Mainz, Innsbrück, Ingolstadt, Dillingen, Würzburg became, thanks to St. Peter’s colleges, so many centres of a new kind of Catholic life.

To this must be added his enormous activity as a preacher, an activity which re-converted to Catholicism more than one great city of the south, and we must add, too, an activity as ceaseless in the field of controversial writing. The most famous of all his works—the list of them fills forty pages of print—is the celebrated Catechism which, in his own lifetime, ran into two hundred editions in the twelve languages into which it was translated. He had schemes to set up and support Catholic printers and publishers, and to form a regiment of practiced theological writers; he is the pioneer of the publication of reports from the missions to arouse the zeal of European Catholics, and, a singularly “modern” proposal, he urged the publication of the major speeches of the Council of Trent as they were made, in order to encourage the champions who were fighting heresy in every town of the German South.

It is an extraordinary thing that this colossus of Catholic Action had to wait three hundred years and more for his canonization. The cause was opened, it is true, within thirty years of his death. But in the eighteenth century it was interrupted and only in our own time resumed, to be brought to its conclusion on May 21st, 1925. The saint has had to wait, too, for his biographer. Fr. Braunsberger, S.J., prepared the way with a great edition of the saint’s letters and Fr. Brodrick, utilizing this, has now produced the *Life* which, as we have said, must henceforth be indispensable.

The *Life* is agreeably written—it is even entertaining—and continuously so, which is no small feat to achieve in a volume so huge. The writing, and the spirit of the biography which indeed begins well enough, improve steadily and the last chapters that tell of the saint’s last years in Switzerland and resume his character are the best of all—some of the most attractive pages of hagiographical writing that have come our way for many years. Nor does Fr. Brodrick achieve his effects merely. Effects, we imagine, are the last thing he is ever concerned with. The book’s attractiveness flows from its very substance. It is also a remarkably candid biography. Not all the early Jesuits were of the calibre of the famous seven who joined in the vow of Montmartre. The new order had its share of ordinary human beings and their ordinary humanity complicated the fortunes of grace in the Germany of St. Peter Canisius as it has done elsewhere throughout history. The high command in Rome did not always understand that the new

troops despatched to the harassed German provincial were thoroughly unsuited to the tasks for which he must use them. St. Peter, for the encouragement of future local superiors, tasted to the full whatever of disadvantage the super-centralization of the new order contained. Later, as a simple father commissioned by the Holy See and his General to write against the lying Protestant historians of the day, he suffered for years from a local superior to whom such learning was simply a waste of time¹ and who never ceased to belittle and hinder the all-important work.

This is undoubtedly a great book and it is with regret that we make the single criticism that it is here and there marred by an occasional unpleasant phrase. Sometimes it is a touch of what one may be permitted to call "institution-complacency," sometimes a sour, rasping word that tilts against an unnamed opponent, sometimes a touch of misplaced flippancy. None of this indeed touches the substance of the book, and as the book proceeds such blemishes are less frequent. The mischief is that they tend to set the reader against the book at the beginning and to arouse a prejudice at least as mischievous as the prejudice the offending word is designed to cast out.

The Catholic Revival in Italy, 1815-1915. By the Rev. H. L. Hughes. (Burns Oates & Washbourne. pp. xii., 177. 6s.)

There could hardly be an Englishman better equipped than Dr. Hughes to write this book. The years he has spent in the Catholic circle of Pisa, Milan and Rome, have given him unique insight into the Italian religious mind, and have familiarized him with modern Italian literature of all sorts. The result is remarkably well-informed. His thesis is supported with copious, apt extracts; an excellent bibliography is not the least merit of this short book. It would have been easy for the author to add many titles, for the sake of appearing vastly erudite: it would not have been easy to add many titles which should represent any increase of real knowledge.

The divisions of the book, too, are clear. First, the Catholic leaders: Manzoni for literature, Pius IX for politics, Don Bosco for the recapture of social progress, Giuseppe Toniolo for Christian economic theory. Then come the Opponents: Cavour over the Roman Question, Mazzini over traditional culture, Carducci over the foundations of religion; for Cavour was a Liberal Catholic, Mazzini a Theist of sorts, and Carducci an out-and-out pagan. Lastly, we are given the turn of the tide in the rise of Catholic Action, the foundation of new religious orders, such as the Salesians and the Rosminians, and the part played by men like Semeria, Cardinal Maffi and Father Gemelli in preparing public opinion for the Lateran Treaty.

¹ "Many of our men," this Provincial actually wrote to the General "evade more necessary labours through a pretext and itch of writing." To him the work of St. Peter—Doctor of the Church to be—was just "this confounded writing."

Dr. Hughes is always clear. If anything, he occasionally over-simplifies. The problem of the Roman Question was in reality a double one; it concerned the Pope's right as Successor of Saint Peter to visible, effective independence, and as Sovereign of the States of the Church to rule those particular territories over which the Papacy had been the lawfully constituted authority for so many centuries. Pius XI has resigned the second; he could not resign the first. But Pius IX was unwilling to resign either. Seeing that Cavour wished to leave him the Leonine City, the distinction was already theoretically possible in 1860: whether it would have been practicable in fact at that time is another question. But Dr. Hughes nowhere gives a clear account of this dual problem, and therefore his contention that Pius IX could have taken up no other attitude fails to meet the criticism, often levelled, that the Pope's *non possumus* actually extended to matters over which he clearly had the power to compromise.

Dr. Hughes explains, what is often left unexplained, the fatal flaw in the Law of Guarantees, which on the face of it seemed a generous settlement on the vanquished by the victor. But even here he makes it seem a little too easy, when he says that it left undefined whether the Pope was to be considered a subject of the State or not. Historians are not agreed whether this is a fact. On the one side, the Law of Guarantees was unilateral: the Italian Government acted on the supposition that its passage through their Parliament of itself sufficed to give it juridical force. On the other, its provisions left the trappings of sovereignty to the Papacy, treated the person of the Pope as inviolable, and—most important of all—secured in practice undisturbed occupation of a territory, practically co-terminous with the present Città del Vaticano. To me, it seems clear that juridically the Pope was treated as a subject, practically as a sovereign. But the author's statement needs further explanation than he actually gives.

If Dr. Hughes writes clearly always, it is a pity that he does not write more attractively. And he repeats far too often for a short book of 177 pages. We are constantly meeting Manzoni's dictum that to cast aside the moral teaching of the Church would be the greatest disaster for Italy. It is not merely a case of referring to the dictum, but it is quoted in full almost every time. Still, this book gives information which can be gathered nowhere else, and in the most modest of styles. These are real benefits, for which we heartily thank the writer.

RICHARD L. SMITH.

Queen Elizabeth and the English Catholic Historians. By Joseph Bernard Code, *Docteur ès Sciences Historiques* (Louvain). (Demy 8vo. pp. xliv. and 230. Louvain, Bibliothèque de l'Université.)

This book, written by an American priest as a doctoral thesis for the University of Louvain, is an attempt to set down briefly

the opinions concerning Queen Elizabeth and her religious policy which have been held by English Catholic writers from her own times to the present day. It is divided into two parts: the contemporary writers—who, on the whole, are less historians than polemists; and the non-contemporaries. The first part includes the Exiles, such as Allen, Persons, Stapleton, Verstegan, Fitzherbert and Creswell. A second chapter discusses the Appellants (chiefly William Watson) and Blessed Robert Southwell. The selection of non-contemporaries is made up of Dodd and Tierney, Butler and Milner, Lingard, Father Pollen and Mr. Belloc. The method is to give a short account of each writer, to indicate his opinion on Elizabeth, her ministers, her policy, and occasionally on wider questions such as the state of the country, and to finish with a brief criticism. There is a certain amount of inevitable overlapping, and the criticisms, especially of the earlier writers, are vague and too much concerned with generalities. But the book allows us to trace Catholic opinion on Elizabeth through the last three hundred and fifty years, and incidentally it shows how much of that opinion is open to suspicion of bias either because of the polemical nature of their writings or of the domestic quarrels of the Catholics among themselves. Milner broke the Appellant tradition. After him Lingard gave us scientific history, while Pollen has prepared the ground for a fuller and more critical account of Elizabeth and her reign. Belloc is vivid, provocative, brilliant in analysis of character and motives. But he fails because "he refuses to give authorities" which constitutes a "defiance of historical codes." The author concludes that a critical general study of the Queen and her reign still awaits the attention of a Catholic historian.

This interesting book, less critical than expository, is marred by the author's poor style, and faulty proof-reading. Most of the misprints are unimportant, but on page 162 the sense of Elizabeth's remark to de Spes (*Nescis quod domina sum maris*) is completely altered by printing *Nescio*, and on page 122 "pope's" should read "Queen's." "Vision" and "evidence" are doubtless permissible as verbs in America, but there are other and more serious grammatical errors.

ANDREW BECK, A.A.

A History of the Catholic Church. Poulet-Raemers. Two volumes. Herder. 21s.)

Several remarkable features of this work should gain for it a cordial welcome. The volumes are handsomely produced; the generous page and the excellent printing evoking an immediate feeling of friendliness. The only improvement one could wish for would be the adequate equipment of maps.

The chapters are short and pithy. They are informative and not aggressively apologetic. If they are not exhaustive, neither are they exhausting. They provide admirably for a busy priest

who can give a quarter of an hour occasionally to the revision of a very useful subject.

Each chapter is followed by a number of questions, and as they are not necessarily answered in the preceding chapter, the questions stimulate further enquiry. For specialists in the subject there follows a very useful bibliography. This we cannot expect to be complete, but in a work which is meant for the English reading public, one naturally looks for the names of Archbishop Goodier and Dr. Arendzen amongst authorities on Apostolic times. It is strange too that Mourret does not appear amongst the French authorities.

Another excellent feature appears in the selection of "Texts and Documents" which follows each chapter. A young reader is thereby introduced to the sources from which the historian draws his information and to the material by which his views can be checked.

The work follows the obvious course of Church History. We have chapters on the foundation of Christianity, the Apostolic times, the period of Persecutions, the very difficult dogmatic disputes of the fourth and fifth centuries and so on. In all one is conscious of the peaceful, scholarly spirit of the Benedictine author. The translator does not tie himself slavishly to the original; and while this gives us a good chapter on early Irish Christianity, it is possibly responsible for a somewhat loose paragraph on St. Jerome (Vol. I, p. 185): "The Greek translation of the Septuagint" is a misleading phrase.

There are occasional sentences which need revision. Vol. I, p. 20, speaks of "an attitude of diffidence" instead of "an attitude of distrust," while adherents is surely the word required instead of "adepts" on p. 34. "Choir-Episcopate" on p. 139 looks like the confusion of two different Greek words. We make an effort rather than "bend" it (p. 164). Many other phrases will give a jolt to the English reader, but American usage may justify such phrases as "appeal his case" (frequently), "protest his action" (I, p. 174), "cater to"; and, if so, it is the price we must pay for not doing the work ourselves.

Volume I takes us to the end of mediæval times. The Chronological Table in dealing with the English kings unfortunately slips Edward VI into the place of Richard III.

Volume II reads more smoothly. The early chapters give good sketches of Luther, Zwingli and Calvin. A paragraph on p. 57 which deals with St. Thomas More's *Utopia* will probably be re-written in a future edition, though the author could glean comfort from Christopher Hollis's *Sir Thomas More*, Chap. VI. Bishop Fisher's writings on the position of the Pope suggest that there was no misunderstanding of the importance of the Papal legate (p. 58) and one doubts if Elizabeth ever believed in Transubstantiation (p. 133).

Thomas Cromwell was beheaded not burnt (p. 63), and Cardinal Allen's Christian name was William not John (p. 132).

These are small points compared with the mass of interesting information which is supplied on Reformation and Counter-Reformation, Mysticism and Missions, Rationalism and Revolution—and the almost endless detail needed to bring the story to the times of Pius XI. The work does not make other recent publications superfluous, but it well deserves a place in the library of a discriminating student of Church History.

C. L. W.

Sir Samuel Romilly, 1757-1818. The Friend of the Oppressed.

By C. G. Oakes. Illustrated. (London: George Allen & Unwin, Ltd.)

Of Sir Samuel Romilly Madame de Staël said in her posthumous work on the French Revolution that he was "*la lumière et l'honneur de cette jurisprudence anglaise*." Of him in our own time the late Augustine Birrell wrote: "Among the many brilliant lawyers who have like birds of passage flitted through the House of Commons, usually on their way to what they thought to be better places, I know but one of whom I could honestly say: 'May my soul be with his.' I refer to Sir Samuel Romilly, the very perfection, in my eyes, of a lawyer, a gentleman, and a member of Parliament, whose pure figure stands out in the frieze of our Parliamentary history like the figure of Apollo amongst a herd of satyrs and goats." It is of Romilly "*The Friend of the Oppressed*" that Mr. Oakes has chosen to write this fully-documented biography, to which we are told he has devoted three years of labour. Romilly shared many of the opinions of Jeremy Bentham, to whom he was, in the latter's phrase, "something between a brother and a son," and in due time entered Parliament, chiefly with the idea of improving the chaotic conditions of the Criminal Law. He fought hard for abrogation of the death penalty which then applied to over two hundred offences, including simple larceny of goods of the value of more than twelve pence and pickpocketing. He fought also for the abolition or mitigation of the terrible punishments by flogging that were inflicted in the Navy and in the Army. And he was sufficiently stout in his adhesion to liberal principles to support the campaign for Catholic Emancipation notwithstanding the memory of his own Huguenot origin and of the exile that his family had suffered by reason of their Faith.

In this volume the story of his life is fully told. In the narrative there is necessarily a great deal of interest: for Romilly was not only in touch with the ruling minds in England and in France, but was also receiving inspiration from as far afield as Italy and even Russia. He was familiar with the *Utopia* of Thomas More; he was retained as Counsel by Lord and Lady Byron in their unhappy matrimonial disputes; he was Counsel also in the dispute which arose as to the custody of the two legitimate children of Shelley; he was the friend of Wilberforce and with him a sterling advocate of the abolition of the slave trade. With these materials one can scarcely fail

to provide a readable volume and Mr. Oakes has fairly succeeded in giving us a faithful picture of the man.

RICHARD O'SULLIVAN.

Romée: ou le pèlerin moderne à Rome. Noële Denis et Robert Boulet. (Desclée de Brouwer. pp. 1,000, with plans and photographs. 40 fr.)

This is something quite new in guides to Rome. The authors have contrived to arrange the pilgrim's tours according to a system which is at one and the same time topographical and historical. There is nothing that so tires the mind of the sight-seer, nothing that so wearies and dissipates his interest as to be led in quick succession from a monument of pagan antiquity to a mediæval chuch, then to a museum or a picture-gallery, to finish up the day in the Catacombs. He begins by being interested, then he is mildly bewildered, then bored and finally exhausted. This guide is intended to suit the average pilgrim, whose mental agility is not equal to jumping ten centuries at a time; he likes to spend a morning with the martyrs of the early Church, an afternoon with the apostles, another day in mediæval Rome, another in the Vatican City. Interested in St. Philip Neri, he is taken round those parts of Rome chiefly associated with the saint's life and work. Fond of the Jesuit Fathers, he is led to study the monuments and churches of Rome which testify to their work and illustrate their history. The manifold interests of Rome are thus disentangled for the visitor and presented to him in a form in which he can assimilate them. To this excellent guide—which for the rest is a work of no mean literary merit—Georges Goyau adds a worthy epilogue, and the value of the compilation is enhanced by a full bibliography, by extracts from ancient documents, lists of artists and other aids to the appreciation of the beauties of Rome.

G. D. S.

Foundations of Morality. By the Rev. Ludwig Ruland, D.D. (Herder. 12s. 6d.)

This second volume of Fr. Rattler's translation of Dr. Ruland's *Pastoral Theology* deals with the foundations of morality, and its scope may be gathered from such chapter-headings as these: Moral Personality, Sin, Theological Virtues, Prayer, Commandments of the Church, Duties Towards Self. But these are treated from the pastoral point of view, so we have discussions of the influence of age and sex, of health and nervous disease; of the occasions of sin; of liturgy and public devotions; of superstition, fortune-telling; of fasting; of fashions and dress and dancing; of the care of health and of the choice of profession.

REVIEWS FROM ABROAD

The Italo-Ethiopian conflict provides the occasion for some useful articles in the current Reviews. Dr. Browne, in the February ECCLESIASTICAL REVIEW, discusses *Ethiopia in its Ecclesiastical Aspects* and tells us, amongst other things, the exact position and strength of the Catholic Church in Abyssinia. Without reckoning the ecclesiastical jurisdiction of the Italian sections of Eritrea and Mogadiscio, and of the French colony, there are three vicariates, Ethiopia, Gallas and Kaffa. These contain about forty priests in addition to nuns and lay brothers; the writer discusses the causes of the smallness of numbers. The largest number of Ethiopian Catholics is to be found in Eritrea, where there is a native Ordinariate of the Ethiopian rite, with a native Ordinary since 1930. The Catholic population is 30,000, with seventy-six secular priests and seventy-eight regulars, all natives. The Vatican City Pontifical College was established for the aid of this section. The same number contains a biographical notice of *Cardinal Ehrle* by Fr. G. J. Gahrahan, S.J., in which his achievement in demonstrating the harmony between faith and science is noted.

Rev. J. P. Redmond writes in *EPHEMERIDES LITURGICAE* (1936, fasc. 1) on *Progressi del Movimento Liturgico in Inghilterra*. He traces its beginnings in the writings of Rock and Pugin, but has to admit that most of the scholarly work in the study of liturgy was done by non-Catholics in those days. He enumerates the various societies which, directly or indirectly, are concerned with the liturgical revival in our own time, and calls attention to the grand restoration of liturgical worship, not only in the abbeys, but in Cathedrals such as Westminster and Southwark. Of the *CLERGY REVIEW* he says: *L'importanza e l'influenza di questo periodico mensile è andata sempre più aumentando. Importanti articoli di interesse liturgico vengono trattati abbastanza frequentemente su questa rivista, la quale dedica due volte all'anno una parte delle sue pagine a note sulle arti liturgiche.* Dr. de Puniet continues his study of the *Roman Sacramentary of Gellone*. In the practical section of this excellent review there is an article by Dr. Palladini *De Benedictione Nuptiali*.

In *COLLECTANEA MECHLINENSIA* for March, Dr. Gougnard elucidates the very tangled subject of *Reservations*. Although entitled *De notione peccati reservati* it is also largely concerned with reservations *ratione censuræ*. As in all his writings, this theologian succeeds in calling attention to the chief rules of interpretation in the small compass of a few pages. Dr. Gillet contributes another practical article *De Notione et Fundamento Affinitatis juxta Codicem*.

We have received the first three numbers of a new Spanish Review *CHRISTUS*, published by Libreria Guadalupana, Donceles

92, Mexico D.F. Apartado, 7958. It is, perhaps, unfortunate that they have chosen the same title as that already held by a French periodical of ascetical interest. It is published chiefly for the use of the clergy, and follows the usual lines of such journals, discussing recent problems in dogmatic and moral theology, and giving sermon matter and solution of cases. Of particular interest in the January number is the text of special faculties, "Facultates Extraordinariae Concessae Tempore Persecutionis Anno 1927 et Sequentibus." These include permission to recite the fifteen mysteries of the Rosary, in place of the Divine Office, a faculty given "ad tollendas animi anxietates" in cases where the use of a breviary would betray the priest. The faithful are permitted to receive Holy Communion, without fasting at any hour, and they may communicate themselves. In extreme necessity Mass may be said by a priest in surplice and stole, and without an altar stone "servatis Missalis Romani ritu et caeremoniis saltem in parte substantiali." A little puzzling is the permission to use the extraordinary faculty contained in Canon 2254 in absolving from censures. Perhaps the interpretation is that recourse within a month is not required during the existing conditions.

REVUE D'ASCETIQUE ET DE MYSTIQUE (January-March, 1936), in addition to very full accounts of recent ascetical and mystical books, prints a study on Cassian by Dr. M. Olphe-Galliard, *La Pureté de Cœur d'après Cassien*. His doctrine reflects the preoccupations of spiritual men at a time when the ideal of the Gospel had to be defended against Gnostic and Manichaean materialism. Purity of heart is, for Cassian, identical with Charity and is the proximate end of the whole spiritual life.

ETUDES FRANCISCAINES for February is largely of missionary interest. It contains Fr. Damien's conference, given at the Paris "Institut Catholique" on *Le Catholicisme aux Indes*, and a study by Fr. Matrod entitled *Aux portes de la Chine*. *LE BULLETIN DES MISSIONS*, published at the Abbey of St. André, Belgium (December, 1935), maintains its usual high standard with contributions by the Abbot recording his observations in China, and by Dom R. Allain, O.S.B., *A propos du Contact des Races*. There are some excellent coloured prints of native religious art, a graceful Chinese Madonna and Child, and an ivory statuette of the same subject.

Dr. Couneson in REVUE LITURGIQUE ET MONASTIQUE, Carême, 1936, continues a very interesting account of the practice of visiting altars in the monastic tradition. The devotion began in the eighth century. Altars in churches became multiplied as the custom was established of all monks being in priestly orders, and the veneration of these altars was a practice in keeping with the liturgy, since the altar represents Christ. The custom is continued in Benedictine monasteries and amongst the Dominicans. We think it is even more widely spread. Certainly, it was customary in certain London churches a few years ago, especially amongst children, who paid perhaps a hurried visit to every altar in turn, on the occasion of the daily visit

to the Blessed Sacrament. In this number of the *Revue* some notes on the last days of the *Abbey of Florennes* are contributed by Dom T. Réjalot, and there are the usual liturgical notes.

NOUVELLE REVUE THÉOLOGIQUE for February has an article by Fr. Charles, S.J., *L'Avenir de la Loi de Jeûne*. His plea is one which has appeared quite often in various journals of late. The faithful should do their best to observe the law by taking as much at the minor repasts as they find essential for the support of their strength. This will mean that the amount is reduced on fast days even though the minimum of so many ounces is not strictly observed. He suggests reducing the amount by a third. The quantity taken would thus differ according to the habits, needs, and daily work of each person, a principle which is supported by the authority of St. Thomas "*Quantitas cibi non potuit eadem omnibus taxari propter diversas corporum complexiones, ex quibus contingit quod unus maiori, alter minori cibo indiget.*"¹ Fr. Jansen, S.J., gives, in the same number, the results of some researches into Plotinus.

The Canonical section of LA DOCUMENTATION CATHOLIQUE, February 29th, n. 785, gives the text of the *Interdict* placed upon Paulin Giloteaux by the Archbishop of Cambrai, in connection with this priest's refusal to obey the directions of ecclesiastical authority concerning an "*Ordre de Jésus Hostie*," a pseudo-devotional Society which has been repressed by the Holy Office. There is also the text of the same penalty placed upon Canon Richard for performing the exequies of M. Jacques Bainvel, which the diocesan administration of Paris had found it necessary to refuse. This valuable periodical continues its collection, from time to time, of all the official documents relating to *Catholic Action* in various parts of the world.

FROM THE CURRENT HOME REVIEWS.

THE MONTH (March): Paul Bourget by Henry P. O'Neill; Hamlet, Ophelia and Mr. Wilson by William Bliss; Three New Poltergeist Tales by Herbert Thurston; The Conversion of Wales by J. T. F. Williams.

BLACKFRIARS (March): The A.B.C. of Escapism by John Durkan; Liturgical Prayer by Humbert Clérissac, O.P.; Balance of Power in the City of God by Ambrose Farrell, O.P.; Abbot Chapman's Theory of Contemplation by Benet Driscoll, O.P.; Montessori Practice and Thomist Principles by Mortimer Standing.

IRISH ECCLESIASTICAL RECORD (February): A Better Economic Order by M. J. Browne, D.D.; The Sacrament-Sacrifice and the Council of Trent by William Barden, O.P.; Anglo-Norman Dublin and Diocese by Miles V. Ronan, M.R.I.A.

E. J. M.

¹ *Summa Theol.*, 2-2ae, q. 147, art. 6, ad 1.

THE CHURCH AT HOME AND ABROAD

I. FRANCE.

BY DENIS GWYNN, D.Litt.

Monsieur Flandin's success as Foreign Minister in the London negotiations has been almost more remarkable than that of M. Laval in his protracted bargaining over Sanctions against Italy. Neither one nor other is a trained diplomat, and there is ground for wondering whether these surprising successes in diplomacy are entirely due to personal dexterity. Certainly M. Flandin came to London with immense disadvantages. English opinion was generally sympathetic to Germany's assertion of her sovereignty over the demilitarized Rhineland, and nobody ever believed that Germany seriously contemplated an invasion of France. The obvious importance for Germany of occupying the Rhineland was to abolish the existing No Man's Land which gives France absolute freedom for a potential attack against Germany, in case she should be called upon to assist Russia under the new Franco-Soviet Pact. And on the face of things, Germany's protest seemed highly reasonable. Germany was being compelled to leave her western frontier unprotected against invasion while France signed a Pact with Russia which apparently commits France to attacking Germany if ever Russia and Germany become embroiled in the east.

Yet M. Flandin has carried all before him. It is said on very serious authority that France had positively threatened to withdraw from the whole system of existing alliances if she did not receive full co-operation for Germany's violation of the Locarno Treaty. That threat appears to have been marvellously effective. This country, having first shown clearly that it sympathized with Germany and that it regarded all limitations on German sovereignty in the Rhineland as preposterous, has now joined with the other Powers in demanding an international occupation of part of the Rhineland (including the Saar), and also in demanding that Germany should submit to the Hague Court a political issue which can only be judged as a legal issue by the Court, with a verdict a foregone conclusion against Germany. Has M. Flandin's personal eloquence and perseverance accomplished these surprising results unaided? Or is the true explanation that M. Litvinov—who is a Socialist and a Jew (and consequently no friend to Germany) as well as being the representative of the Russian Foreign Office in this matter—had provided France with such definite promises of support that she was able to dictate her own terms for remaining within Locarno and the League? It is certainly clear that Russia, France and Czecho-Slovakia, encircling Germany, could overwhelm Germany at the present time, but they may

be in a less powerful position next year. Russia, as a Socialist Republic, wants to smash Germany, and obviously does not want to delay while Germany equips for war. Are France's aims the same as those of Russia, under the direction of the Grand Orient politicians? And will they be more or less pro-Soviet after the general elections at the end of April?

An instruction from Cardinal Verdier to his clergy in view of the approaching elections emphasizes the necessity of keeping Catholic Action free of all political associations. He asks all the clergy to refrain from attending electoral meetings, pointing out that as teachers of morals they must remain aloof from all parties. "Election meetings," he says, "are essentially party gatherings, and they cannot be otherwise. In our country, particularly, the electors expect that independence and aloofness from the priesthood." Secondly, he asks that all buildings usually devoted to meetings connected with different forms of Catholic Action shall be reserved exclusively for such purposes and not be lent for meetings which by their nature must be controversial and excited. Thirdly, he insists that "The field which belongs properly to us priests is that of piety, teaching, charity and devotion to all in misfortune. For that reason we have been delighted to see that our parish priests have, in response to invitations from the mayors, joined those assistance committees which aim at combating unemployment and destitution."

It is interesting to note the subjects of the Lenten pastorals issued by the five Cardinals in the French hierarchy. The veteran Cardinal Maurin of Lyons pleads urgently for the development of Catholic Action by training its future leaders, especially among the working classes; and he cites with approval the enterprise shown in this direction by several of the industrial cities of his province. Cardinal Binet of Besançon praises the tradition of family life and urges its application to wider social problems in which brotherly love could go far towards promoting reconciliation. Cardinal Suhard of Reims deplores the decline of large families and shows the evil effects of the refusal to undertake parenthood. Cardinal Liénart, of Lille, who is the chief expounder of Catholic social reform, devotes his pastoral to the need for religious vocations. And Cardinal Verdier of Paris, fresh from his visit to the cathedral of Dakar as the Pope's Legate, writes of the splendid heroism and the great achievements of France's foreign missions.

There was a sequel to the funeral of M. Jacques Bainville, the *Action Française* leader, which should be recorded. It was obviously impossible that he should receive a religious burial, as he had been one of the protagonists in defying the Holy See's condemnation of the movement. But the leaders have always persisted in claiming that many of the bishops and the clergy still sympathize strongly with the *Action Française* and hold that their defiance of the Holy See has been justified, for various reasons. M. Bainville's funeral provided

an opportunity for demonstrating that even in Paris and for a most public ceremony the movement could produce ecclesiastical supporters. Actually Chanoine Richard and some other members of the clergy did attend the funeral.

The diocesan authorities had definitely refused a religious service, but Chanoine Richard went to the house where the body lay and there pronounced an absolution. This was reported to Cardinal Verdier on his return to Paris from his mission to northern Africa, and he immediately published a repudiation in his official *Semaine religieuse de Paris*. The announcement explained that Chanoine Richard had incurred *ipso facto* the interdict imposed by Canon 2339 of the Canon Law and that the Cardinal reserved to himself the sole faculties for relieving him of the penalties incurred. The Cardinal also reserved to himself the infliction of penalties on the other priests who attended the ceremony. It is not stated how many of the clergy were involved, but the number is not likely to be large. A similar occurrence happened at the actual burial of M. Bainville at Marigny. There, also, the Bishop of Coutances had refused a religious service but—according to an official statement for the diocese—"a person wearing a soutane and surplice, a stranger to the diocese, had the audacity to usurp the ecclesiastical functions, attempting to give a religious aspect to a civil burial." "Can anybody seriously regard as a prayer," the statement continues, "an act of insolent revolt against authority, which cannot be spurned without spurning God Himself?" A fortnight later Cardinal Verdier's organ published an announcement that Chanoine Richard had "expressed his regrets in a sentiment of filial submission to the Church" and that he was now freed from the interdict.

II. CENTRAL EUROPE.

The Vatican, Germany and the Danube.

By C. F. MELVILLE.

On March 19th representatives of the Austrian and Hungarian Governments—Herr von Schuschnigg and Baron Berger Waldenegg, Austrian Chancellor and Foreign Minister respectively, and General Gombos and M. de Kanya, Hungarian Premier and Foreign Minister respectively—visited Rome.

The visit was connected with the Rome Protocols, the Italo-Austro-Hungarian economic agreement, and its political background—but Herr von Schuschnigg was also received by His Holiness the Pope.

The Vatican, of course, follows with close interest the political developments in the Danubian region and their connection with Italian policy, as this is a sphere of political life with which Catholic interests are closely concerned.

With the breakdown of the "Stresa Front," as the outcome of the rift between Italy and the League Powers which followed

the outbreak of the Italo-Abyssinian war, the Rome Protocols remained the only instrument for the preservation of Austrian independence. The protocols left the door open for the eventual co-operation of the Little Entente Powers (Czechoslovakia, Roumania and Yugoslavia), but to date Little Entente enquiries in Rome as to how effect could be given to this provision of the Protocols have not led to any concrete proposals. In the meantime, there have been tentative moves to establish direct improved political and economic relations between Austria and the Little Entente States, in which Czechoslovakia has been the prime mover, and some substantial progress has been made as between Austria and Czechoslovakia.

As to whether a bridge can now be built between the Rome Protocol Powers and the Little Entente it is as yet too early to say, as the present critical European situation which has come about as the result of Germany's Rhineland *coup* has caused all these questions to be in a state of flux.

It may be definitely said, however, that the Vatican favours both the Italo-Austro-Hungarian association and the attempts to create co-operation between Austria and the Little Entente. For, contrary, to rumour, the Vatican is not pursuing a one-sided policy, but a policy in favour of all moves calculated to increase political and economic stability in the Danubian regions, for it is only by these means that the German Nazi onslaught on Catholic institutions in Danubian Europe—such as would follow any Nazification of Austria—can be held at bay.

This being the case, reports that any visit to the Pope by Chancellor Schuschnigg are connected with a positive Vatican policy of Hapsburg restoration should be taken with the utmost reserve.

The Vatican probably would not look unsympathetically upon a Hapsburg restoration, both as a rallying point against the absorption of Austria by Germany and as the traditional upholder of Catholic ideology.

But the Vatican diplomacy is no less practical—indeed, in many respects it is much more practical—than the secular diplomacies, and therefore the Vatican is not at all likely to urge a restorationist policy which, at a time like the present, would disrupt rather than promote the hopes of obtaining Danubian stability by a co-operation between the Rome Protocol Powers and the Little Entente States.

There are, moreover, other complications, such as the known sympathy of General Gombos, the Hungarian Premier, for Hitlerist Germany, and his desire for a German-Polish-Austrian-Hungarian-Italian bloc. Furthermore, Yugoslavia, although not favouring Austro-German union, would regard it as a lesser evil than a Hapsburg restoration. All these countries are largely Catholic. Austria may be considered an entirely Catholic country. Czechoslovakia and Hungary are mainly Catholic. Yugoslavia has a large Catholic population. The Vatican bears

these facts in mind. They represent the actual situation with which it has to deal. Any rumour, therefore, to the effect that the Vatican intends to influence events in any particular direction beyond the general one of consolidation and co-operation in the Danubian regions may be discounted.

The Vatican, has, of course, as I have already indicated, very strong reasons for wishing to see Catholic institutionalism in Danubian Europe preserved from the neo-pagan attacks which would accompany a German Nazi victory in Austria. Hence its interest in the various constructive efforts to preserve Austrian independence within a wide Danubian framework.

For the situation for Catholics inside the German Reich continues to get more difficult.

In Germany the fight between the moderates and the Nazi extremists continues. The latter had their way—in spite of the opposition of the more conservative elements—in the matter of Germany's repudiation of Locarno and the re-occupation of the Rhineland zone. And it is now an open secret that up to the last moment, it was touch and go whether the *coup* was to be made in Austria or on the Rhine. Eventually the Rhineland was decided upon. But it may be Austria's turn next!

The success which seems to have accompanied the decision to make the Rhineland *coup*, may encourage the Nazi extremists even further. At all events the attack on Catholic interests in Germany grows in strength, and has now reached a stage (which would be farcical if it were not so tragic) of proceedings against Catholics, both clerical and lay, on trumped-up accusations of affiliations with Communism. Hence, from the Catholic point of view, the necessity, now greater than ever, of preserving Danubian Europe for Catholic ideals of civilization.

* * *

Turning to internal Austrian affairs, it is interesting to note that there is to be a Catholic Press Pavilion for the Vatican at the Vienna Spring Fair.

The Federal President, Herr Miklas, recently paid a visit to a preliminary exhibition of the Pavilion.

The President of the Vienna Fair, Dr. Heinl, welcomed President Miklas with a speech in which he expressed the pleasure of the Fair organizers to be able to give hospitality to so interesting an exhibition, which would soon be built up anew in the Vatican, and which gives a picture of Austria's Catholic Mission. Some 207 Catholic papers are represented.

President Miklas, in reply, declared that it was a happy idea that the Austrian Catholic Press should have given the Austrian public an opportunity of seeing the Exhibition which will be part of the International Press Exhibition to be held at the Vatican in the early summer and which not only reflects Austria's Catholic Mission but is—in view of the deplorable

conditions at present obtaining in Europe—a rather lonely representation of Germanic Catholic life.

He added that times are difficult for Catholic journalists, and went on to say that all the greater is their responsibility towards God, towards their fellow men and towards their country.

I am convinced, he said, that in spite of many difficulties the Catholic journalists will faithfully preserve their great traditions and fulfil the worthy task devolving upon them, in the spirit of the great Apostle Paul who was not only a fiery preacher but also a hard-working letter-writer whose missives penetrated into the furthest parts of the Roman Empire. It was said as a joke that nowadays St. Paul would have become a literary man and a journalist to carry Christ's word to the people of the world. He was, indeed, not only a busy messenger of the Holy Word but also a great psychologist who not only praised Divine Justice but also Divine Love, and who always applied the right psychological methods of education. These qualities appear not to be appreciated everywhere, in our time, which seems to rely more on the methods of force.

He expressed the hope that the Catholic Press of Austria would never fall into the errors of the day, and that it would never forget the message of Divine Love. Then the Press will find its way to the hearts of the people and will work side by side with other expressions by the written word, which, although not based on the same conception of life, are yet filled with goodwill and patriotism.

The Pronunzius Cardinal Sibila, who together with Cardinal Innitzer and Chancellor Schuschnigg, gave his patronage to the Exhibition, came to see it, and made a most elevating speech. He was convinced that the Exhibition would also create a good impression in Rome when competing with the exhibits of other nations.

CORRESPONDENCE

USURY AND THE MONEY SUPPLY.

FR. F. H. Drinkwater writes :—

This is too useful a correspondence to be allowed to flicker out for want of nourishment.

If Father Watt insists on using the word "Usury" in the narrow sense current in the theological schools, I do not mind, but in that case I should no longer bother about it much, since neither the charging of interest, nor the rate of interest charged, seem to me of any great social importance in themselves. If I *was* bothering about it, I think I should direct attention to that suspicious-looking word "fungible." Who invented it? What does it really mean? I must confess I can never understand how the Angelic Doctor could class a money-loan amongst consumable goods. So long as money remains in circulation it is not consumed or used up, even from the viewpoint of the man who has just spent it; is it not still there for him to get back, honestly or dishonestly? Moreover, so long as money can buy capital goods (e.g., land or houses) can it be called a *mere* means of exchange? In fact, does not that word "fungible," as applied to money, cover deep confusions of thought? But the above are rhetorical questions and I am not asking Father Watt to attend to them now.

What has to be said (usury or no usury) is that in our day colossal injustices are taking place in the supply and issue of the various things called money. From that point of view let me offer one or two comments on Father Watt's letter.

1. He says I imply that "those who have bought gilt-edged Government securities are usurers." I do not say they are committing injustice; a sovereign ruler must have money to spend, and if the ruler is so wicked or foolish as to borrow the money instead of issuing it himself, I suppose the ordinary citizen is to be commended rather than blamed if he lends his savings to the Government. That was the case, for instance, with the war-loans, but then we must remember that the vast majority of the £7,000 millions of war-loan was not savings at all but just bank-credit invented (without security other than the nation's credit) for that particular purpose and coolly lent to the nation at five per cent. The holders of such gilt-edged securities may not be usurers, but there is no getting away from the fact that the two or three hundred millions which goes to them in public-debt charges is the reason why the unemployed do not get enough to eat.

2. Fr. Watt finds it difficult to believe that any bank would aim at ruining its client by foreclosing on his property. Naturally

bankers do not aim at ruining people, they aim at "economic domination"; the ruin is "per accidens." Eighty per cent. of British industry is said (I don't know with what truth) to be in the hands of the banks, and whole provinces of farmers in the hands of insurance-companies. The statistics of bankruptcies at a time of credit-contraction speak for themselves; and the statistics of suicide move up and down with close accordance.

3. "The overdraft is simply a loan of money by the bank, and introduces no new principle for the question of usury." If the lender parts with nothing at all, is that no new principle? Those who invented modern banking knew very well what they were doing. Here is a quotation from William Patterson who started the Bank of England (and, of course, the National Debt) in 1694: "Whereas before the money was only the running cash of the nation, now the credit founded upon this money is as much a running cash as the money itself. The running cash of the nation will be much increased answerable to the credit issued out, let it be what it will. It will be great. The Bank hath benefit of the interest of whatever credit it issues out of nothing."

I am sorry I cannot at the moment give the original reference to the quotation, which I borrow from the Report of a Parliamentary Committee recently issued by the Government of Tasmania. Catholics will be interested to know that the same Report quotes extensively from those passages by Pius XI (on money and credit and economic domination), which are becoming household words in the English-speaking world, though (oddly enough) seldom to be discovered in Catholic periodicals.

4. In his last seven lines Father Watt "sees no reason for drawing a distinction" between (a) State-issued money, (b) the Central-bank's note-issue, and (c) ordinary cheque-money or bank-credit. The reasons which make such a distinction urgently necessary are reasons of ordinary natural justice and particularly social justice, because (a) is a negligible quantity now and (b) is partly and (c) entirely a private monopoly of rich moneylenders who use the power in the interest, not of the community, but of moneylenders in general.

THE FAMILY AND THE LAND.

Miss Christine Spender writes from St. Joan's Social and Political Alliance:—

In Mr. Richard O'Sullivan's article, entitled "The Family and the Land" his conception of the family seems unnecessarily doctrinaire and not at all related to reality.

The family is not a mere abstraction before which one is obliged to fall down and worship; the family is a unit composed of mother, father (husband, wife) and children, each of whom for the well-being of the whole subordinates himself or herself in a certain degree, but each of whom nevertheless has certain well defined human rights. One of these rights is the adult

right of personality, the right of consideration as a human being who has independent and God-given judgment and an individual conscience. In reading Mr. O'Sullivan's article the conclusion is reached that the family is one and that one the paterfamilias, who votes and contracts in its name and spends its earnings. I almost expected Mr. O'Sullivan to state that father might well make the family confession! This is a *reductio ad absurdum*, but has it never occurred to the writer of this article that power vested in one person is liable to abuse? Theoretically perhaps, no, but practically, yes. There is much talk about Dictatorships which steam-roll everyone into subjection, regardless of human rights. We do not want a narrow and exclusive family tyranny equally regardless of human rights. Our Blessed Lord said: "Who are My mother and brethren? They that do the Will of My Father who is in Heaven." Surely in Christ we are all one family, each human being having a right to the consideration of others and yet to his own independence, providing that independence does not cut across the rights and consideration of his neighbour.

The Married Women's Property Acts and the later Acts giving rights to women and those giving protection to children were a recognition in law that the power of the husband and paterfamilias was liable to abuse and that it was unjust to leave anyone (children as well as adults) in a defenceless position, in the complete power of another, fallen human nature being what it is. Moreover, the subjection of the woman placed her in an irresponsible position unworthy of someone with an immortal soul, for, until a few months ago when the law was happily changed, a husband was responsible for his wife's wrong-doing.

"The Doll's House," now running in an able production at the Criterion Theatre, is an object lesson on the iniquity of that state of society which permits one human being to be merely the adjunct of another. As Catholics we should be in the forefront in repudiating such an attitude.

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